

*Annus Sopiæ Jubilæus.* 11

The Sophick

CONSTITUTION:

OR, THE

Evil Customs of the World Reform'd.

A

DIALOGUE,

Between a

*Philadept and a Citigen;*

CONCERNING

The Possibility of the Sophick Transmutation; The Probability that there are Adepts in the World; And, in that Case, the Duties of Adepts and other Men to each other, and the *Advantages* that would accrue from the Observation of those Duties.

To which is added, A Summary of some Conferences with an Artist, &c.

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— *Lest I come, and smite the Earth with a Curse.*

*The crooked Paths shall be made straight.*

*Ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your Lusts.*

*Why, even of your selves, judge ye not what is right?*

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# Advertisement.

**T**Hese Papers were ready for the Press, in the beginning of this Year, One Thousand Seven Hundred; that is the Reason they are intituled Annus Jubilæus. It is probable some will ask me, Where is the Cui bono of this Dialogue? You say expressly you are no Adept, and consequently you cannot design, hereby, to lay the Foundation of a Negotiation: Do you write then for the Adepts sake, in case there be such Men; or is your aim to persuade them to communicate themselves to you, tho' often you appear not to be fully persuaded, your self, that there is such a Thing as the Philosophers Stone; or perhaps, believing it to be a mere Imagination, do you only seek to instruct the World, to propose what you fancy might be Reform'd to further the Happiness of Mankind, and do you essay hereby to put Men upon doing Acts of Love and Charity towards one another? I answer, There is something of all this; these Questions touch the several ends I have, at several times, proposed to my self in this Writing: Howbeit, my chiefest desire is, that it be not useless to my Brethren, the promoting of whose Felicity I shall have the advantage to have endeavoured, whatever the success of it may be, the generality

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## Advertisement.

*rality of Men being partial and selfish, and captivated by their Passions.*

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*The Heads of the Regulations to be considered of, in case Adepts were invited by a Prince and State.*

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| I. Touching Adepts.  | VIII. Touching Learning and Education.  |
| II. Touching Religion.   | IX. Touching the way and manner of providing for the Poor.  |
| III. Touching Government.  | X. Touching Order and Policy in Cities, Buildings and Commerce; Touching the improving the State and Riches of the Society, preventing unnecessary Expences and Vanities, and Reforming all evil Customs. |
| IV. Touching Subsidies, and Provisions for the security of the Society.                |   |
| V. Touching the Governors Duty of taking an equal care of all the Subjects in general. |   |
| VI. Touching Law and Physick.  |   |
| VII. Touching Punishments.   |   |



[ 1 ] 1730

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*Annus Sophiæ Jubilæus.*

The Sophick  
CONSTITUTION:

O R,  
The Evil Customs of the World Reform'd.

A  
DIALOGUE,

Between a  
*Philadept* and a *Citizen*.

*Citizen.* Good morrow t'ye, *Phil.* What News  
from the Adepts?

*Philadept.* A good morning to you, Sir: You  
would be much surprized still, I find, if, after all, I  
shewed you an Adept.

*Cit.* I confess, you'd do more than I expect.

*Phil.* But why should you think that impossible?

*Cir.* And why should you even think it credible that there is such an Art, as that pretended one of the Transmutation of Metals?

*Phil.* The Principles of it seem to be rational.

*Cir.* How, I pray thee? Why may not I as well transmute Marble or Alabaster into Silver, as Brasse or Copper into Gold?

*Phil.* The difference is very great. All Metals are of the same kind, and differ only in some accidental Qualities, which being remov'd they become equally pure, having all a metallick Mercury, Salt and Sulphur, some only being more crude than others, or having contracted some external Impurities in the divers Matrixes of the Earth: So that Transmuting of Metals is not such a wonder as at first we are apt to imagine; 'tis not changing a Nature into another Nature; it is only separating Impurities and Digesting, and then the crude is concocted, and the impure is as the most pure.

*Cir.* But which way must the Impurities of Metals be purged, and their Crudities digested; or how do you know, after all, that this will cause a perfect Transmutation?

*Phil.* If the Crudities be digested and the Impurities purged, there can remain but a perfect metallick Sulphur, Salt and Mercury; more than which there cannot be in any perfect metallick Subject whatsoever, only there may be several degrees of Purification and Concoction: But the way how to effect that, is secret, and is that which must be sought out; Philosophers say it is altogether to be done with one thing, that is, Fire, as you may see in their Writings, to which therefore I refer you.

*Cir.* Thank ye heartily, *Phil.* I design not to break my Head with their caballistical Canons, their unintelligible, and senseless Fustion. I had rather make an honest

honest Fellow of thee, and perswade you to rail at all Chymists, and burn their Books. For, notwithstanding the plausible Story of purifying and concocting, the Transmutation of Metals is (for ought I see) an imaginary thing, and most credibly, nothing like it was ever known: Conclude therefore an Adept's an Als.

*Phil.* An Adept is one that can change base Metals into the most perfect Silver and Gold. He can't be an Als, that doth this. And why should you think it improbable, that there should be some Men that can do it, seeing you grant that the Principles of the Art are plausible? It is more likely that if it be possible to be done, some Men before now, thro' God's Blessing, have found it out. You see daily by experience, that Soap and Water cleanse a foul Cloth, and that Ink dieth it through and through: The Water of the Adepts is Fire; and Fire is their Soap, and their Tincture. If all these Reasons won't move you, I'll tell you that some Men have been known to have done extraordinary Cures. I my self have known some that could draw Gold out of Silver, and Silver out of Lead. Now if these extraordinary things may be perform'd, why should the other be more impossible?

*Cis.* They cannot be thought impossible by you, if you have actually known some Adept.

*Phil.* I never saw, my self, any Man, that I know of, who could transmute the base into perfect Metals: But I doubt not there are some that are living, who in all probability have.

*Cis.* If there were such Men indeed as Adepts, how could it come to pass that we were acquainted with none of them?

*Phil.* If Adepts had been publickly known, they would have been in danger, thro' the wickedness of Men. But had not Men rendered themselves incapable of the Communication of Adepts, how happy would the World have been?

*Cis.*

*Cit.* I don't fully understand what you'd expect from Adepts, but I'd fain hear what you think Men obliged to do, to qualify themselves for the Communication of the Sophi. Would you have us, full of good Nature and Credulity, expose our selves to the Cheats of every Alchymist, and as soon as any one sets up for a Philosopher, receive him into our Houses, and allow him no small share of our Estates?

*Phil.* There is scarce any Person more undeserving, or more to be despised and abhorred, than a Cheat in general, and particularly in Chymistry, where Mountains of Gold are promised, when the Impostor is sensible he has no reason to hope any thing from the Hermetick Philosophy, but what he can get from other Men by his Lying and Impudence, and his vast Promises which himself sees no ground for. On the other hand, there are no Persons that deserve more to be esteem'd and every ways to be respected, than those whom God has chosen to impart to them the highest Secrets of Nature. They are the *Adepti*, the Elect, those who have obtained the most singular Favour, whom God takes for His particular Servants and Friends, and whom He entrusts with the greatest Riches and Health, and with the Tree of Life it self, that is, the use of it *durante beneplacito*, 'till he think fit to translate them to a better Place, to which they aspire. Betwixt those two sorts of Men there are others of whom there may be some good, and some bad, tho' not so good or so bad as either of the former; they are those who profess to study the Writings of the Adepts, but not to be certain of the Art, are willing to search after it to the best of their Power, but have not all the Conveniencies necessary to that end, and therefore desire the help and assistance of those that are able to give it. These may be termed the *Mercenary Candidates* of Alchimy, to distinguish them from those that seek the Art by themselves and at their own Charge. Now these  
three

three sorts of Chymists deserve to be treated very differently.

*Cit.* What should be done, do you think, to the Impostors?

*Phil.* They ought to be severely punished by the Laws, as Cheats and Robbers.

*Cit.* And how are they to be known from other Pretenders?

*Phil.* They must be tried by their Works, as other Malefactors. I have heard of one who frequented a Bookseller's Shop, where some Chymical Books were sold. A certain Person coming to buy one of those Books, the Impostor fixes his Eyes upon him, and looks as if he were in an extasie; presently after followeth him, tells him, he has found him to be the Man to whom he might discover himself, assures him that by infallible Experience, he is certain of being Master of the Art; in short, after some interviews, makes proposal of borrowing Money for the Work, but in fine was discovered to have made the same Addresses to other Men, to have drawn considerable Sums from them, from thence forth to have come at them no more, and to have spent the Money, not in an Elaboratory, but in lewd Houses, and with lewd Companions. Hanging is not too severe a Punishment for such Wretches.

*Cit.* What Treatment deserve your Mercenary Artists?

*Phil.* If it be uncertain whether they be honest Men, or Deceivers, Men cannot be too wary, lest they be imposed upon by them; there cannot be too much Circumspection used in this Case. However, they ought not to be affronted or injured, in the mean time, as long as it is not evident that they have base Designs; for that were the highest injustice, and would be to run the hazard of wronging innocent Persons, and Persons perhaps most particularly acceptable to God. When  
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it appears that they are wicked Men, who have no other design than to deceive others, their Addressees ought to be rejected with Scorn and just Anger, and other Men ought to be warned from them. But if it be credible that they mean well, and that they are not unqualified for the Art, those that have some faith in it, and can, without hurting themselves, venture something towards the obtaining of it, may do as they find themselves disposed. It is possible that the Mony may be well bestowed.

*Cit.* But how shall it be known, who are those that do not mean well, or those that are qualified for the Art?

*Phil.* They may be known by their Works, by their Proposals, and by their Skill. Any Man that has a Genius this way, may guess whether the Pretenders have a Taste of the Art, and are likely to make any Progress and Discoveries in it. Deceivers run upon Whimsies, work out of kind, upon unlikely Subjects, and offer Violence to Reason and Nature, and to the Writings of generally approved Authors. Then their very Addresses and Propositions are unphilosophical. They do not care whom they deal with, so they can but get by them. And if you do but give them good Wages for the present, they make no Conditions about the management of the Elixir, in case it should be attained unto; they leave that at your disposal, they make you wholly Master of it, they yield to you all their Pretensions as to that, you may make them what share, and you may make what use of it you please. But true Men, who really think they have some Skill, and who sincerely fear God, are most nice as to this point. So they but settle this as it ought to be, they are satisfied, and will not be so exact and interested as to the other Conditions.

*Cit.*

*Cit.* In the *Essay concerning Adepts*, which you shewed me, 50 *l.* a year Wages is proposed, and 30 *l.* for Board; which is a pretty sophical Sum.

*Phil.* That's a Proposal for noble Persons, as it is there said, (P. 48.) but such Wages are Arbitrary, and as for the reckoning of 30 *l.* for Board, that was to put Things to the utmost, and it was also in part occasioned from the accounting of a Domestick's Salary, by a Person of Quality, giving 15 *l.* Wages, and reckoning the Board 30 *l.* a year. Howbeit, well qualified Artists will not desire unreasonable Terms: I have heard of one who offered to some Persons (for whom he had a great esteem) to make this Agreement, to accept of 60 *l.* a year, in all, for Board and Pension, and lay down an Employment of 120 *l.* *per Annum*, to give himself wholly to that Work. Preferred kindness was not accepted of, yet the like Offers possibly will not always be to be had. But that's off of the business. To return; It is certain that to accomplish this Art, as *Geber* observed, some Charges are necessary, especially for a good setting up, to have Things convenient; and it is indispensibly necessary to have a Workman very strong and healthful of Body: Now it is possible that he that has exactly the Theory, has not sufficiently these outward Necessaries, without which, tho' he do what he can, he will not be able to obtain the desired end; wherefore an Artist may need Assistance. But Artists who have some hopes, and see some probability of Success, in time, (tho' then they want Means to make necessary Trials) will be very careful whom they deal with, and upon what Conditions, as touching the use and management of the Elixir, in case it should ever be got. They will not leave it in their Partner's Power to abuse so great a Treasure; and to the Signing of Covenants, they will require the Confirmation of the most sacred Oaths.

*Cit.*

*Cit.* Some Gentlemen would not like so many Stipulations ; or else would laugh at them, when made.

*Phil.* The more's the pity. Such Persons should not be dealt with. Skillful Artists, if they fear God, will make a conscience of having any thing to do with them. And certainly to observe the Cautions that are necessary, the surest way is that it be so ordered, that those whom a skillful Artist covenants with, may know and see nothing of what shall be done, they being only, by Agreement and Oath, to have a certain Portion of transmuted Metal, in case of Success.

*Cit.* What is the last thing, by which those may be known, who are qualified for the Philosopher's work ?

*Phil.* A good Life and Conversation. Philosophers cannot be expected to be absolutely free from all failings, no more than the best Men ; but they must be free from all evil Habits, else the Blessing of God can never be thought to attend them, and without God's special Grace 'tis in vain to hope for Success in this Art.

*Cit.* You'd give a great Idea of it. What to think of the matter, I don't well know. But to follow the thread of our Discourse, what Treatment do you esteem is due to Adepts ?

*Phil.* There are divers sorts of Adepts, and divers sorts of Men whom Adepts may have to do with.

*Cit.* Hold ; these Distinctions will carry you far, and, I presume, to little purpose, unless you resolve one Question : Pray, how shall these Adepts be certainly known ? By what you have given me to understand, they won't be so complaisant as to teach one presently their Art ; nay, 'tis great odds if they will have so much confidence in a Man, as to trust him with a little of their Powder. Must we then believe 'em upon their word ?

*Phil.*



*Phil.* I would have satisfied you on that Point in due time; and what I was saying was necessary in order to that, as you shall see. In general, Adepts will not at all communicate themselves unless it be to Men of known probity, and on whose Fidelity and Discretion they may rely: But to convince them of what they are, they will not scruple to let them see something of that which they can do; to make Projection before them,---

*Cir.* Thank ye, *Phil.* As for their shewing the Projection, I would not give them a Button for that. Don't I know that your false Crucibles with double bottoms, your hollow Coals, your iron Rods with Gold at the end of 'em, your golden Lead, and the like, will make red Precipitate pass for the Stone, and Impostors for Adepts?

*Phil.* Not if you chuse your Lead, make use of your own Coals, provide the Crucibles and all the Utenils your self, and make the Projection with your own Hands, the Adept too being at a distance: But if he be under restraint from communicating the Powder, he may put into another Body's Hands the Gold made by the Powder, which all Goldsmiths will know from the Natural, it being much finer; and he may produce an imperfect kind of Gold, white or red, which is exactly of the Nature of other Gold, (save that it will not so easily melt,) and which none but true Adepts can make: And if he be an Adept of the higher rank, he may work wonderful Cures in a very little time. For, as I said, there are several sorts of Adepts, some knowing more than others, and some really knowing all the parts of the Art, but not having actually wrought all as yet with their Hands, tho' having done enough to be termed Sophi.

*Cir.* Well; and what are the several kinds of Men, that Adepts may communicate themselves to? Rich

or

or Poor, those of the Commonality or Nobility, such as are in Power, or that have no Power?

*Phil.* None of these several ranks of Men are excluded from the possibility of having the Communication of Adepts. Now if you will give me leave to put the Question to you, What Treatment do you, your self, think should be due from these several Persons to the Adepts?

*Cis.* I don't well know what are the Obligations of other Men to the Sophi; but to speak sincerely, I am apt to believe that most People would make it their only business to get what they could out of them?

*Phil.* O World! wretched, wicked World! when will you cease to make good Men miserable, and to be the Authors of your own misery? Keep yourselves private still, my Reverend Fathers, and most Honoured Friends! The Hour's not yet come. *Propter Peccata, tardantur munera grata.*

*Cis.* But yet, I pray you, what do you think requisite?

*Phil.* That Men would religiously consider of it, put themselves in the Adepts room, and deal towards them, as they would that other Men should deal towards themselves, if themselves were Adepts. They should consider that Adepts are Persons dear to God, His particular Favorites; That they are the Men of God, and Men after God's own Heart, that seek not their own Glory, and that have no esteem, for the Vanities of this World, but whose chief aim and desire is the Glory of God, and the Good of Mankind: That therefore they ought to be respected, loved, and assisted; That they ought to be look'd upon as the Embassadors, and Commissioners of God; That their Person is sacred; That then they ought to be protected and defended by all that know them, and that their Endeavours for the good of Men ought

to be furthered and encouraged. The Poor should be glad to do them what Service they could, to be of some use to promote the Happiness of the World. The Rich should make an Offering of their Power and Riches to the Glory of God, and esteem that their greatest Happiness.

*Cit.* But should Adepts do nothing for their Friends and Benefactors?

*Phil.* We may speak of that, by and by: Adepts know their Duty, and will not be wanting on their part.

*Cit.* However, we should be glad to know what they judge to be their part. But now I think of it, there is one doubt I would have resolved. You have intimated that rich Men should assist Adepts with their Riches; but how can Adepts stand in need of such an Assistance, if it be true that they have the Art to make as much Gold as they please?

*Phil.* They may be Adepts, and not have brought yet their Powder to that Multiplication, which is necessary to make great quantities of Gold. And 'tis not enough to have Gold, it must be changed for current Coin: Now rich Men may do that, getting it minted for the Adept, and if they fear and love God, they ought to do it. And when they are convinced that a Person, whom they know, is an Adept, but has not brought yet the Stone to its Perfection, they ought to offer him all the Assistance and Protection they are capable of, even their own Houses, and Estates, and to be themselves their Agents, and their Guards; and all this for the sake of God.

*Cit.* I'd make my Conditions first, I think, and would not stand to a Chymist his Courtesie. For every Penny I'd have a Pound.

*Phil.* Then you'd do all for your self, and nothing for God; and the Adept might be recalled, before he had so much as provided for the necessary

cessary Subsistence of his Friends, or done any publick Good.

*Cit.* But how should I know an Embrio-Adept, or an Infant-Sophi, that has not Gold enough yet for his own occasions?

*Phil.* By the same signs that I have told you Adepts may be known in general. For if he be a true Infant-Adept, as you call him, he may do, at least, in some small measure, what other Adepts do; for he cannot at all be denominated an Adeptist, that cannot produce pure Gold made by Alchimy, and the imperfect Gold I have spoken of before; and in some time, he may be able to work some Cures.

*Cit.* Then I would live for ever, if I knew an Adeptist.

*Phil.* You must desire to live for ever in Heaven. That's the only Seat of perfect, undisturbed, and lasting Happiness. God will have all wise Men withdraw their Affections from this World, and fit themselves for a better Place. It is appointed for all Men once to die. Adepts will not destroy the Order of Nature. And if any resisted the Sentence, God, in anger, would force them to submit to it, against their Wills, and would for ever drive them out of Paradise, and exclude them from his Rest.

*Cit.* What advantage then should one reap, by being an Adept?

*Phil.* The advantage of doing Good, or at least of endeavouring it, and being an example to the World.

*Cit.* For my part, if I were an Adept, and could make as much Gold as I pleased, I'd do good to myself in the first place, and then to my Friends.

*Phil.* That were not unlawful, but we must imitate God, and do good to all.

*Cit.* Before I thought of any Body else, to tell you the Truth, I'd do my own Business.

*Phil.*

*Phil.* And what would you do for your self?

*Cit.* I should consider of that. But what do you think, your self, that other Men would do?

*Phil.* Many would do foolish Things, and Things disagreeable to God. But, alas, remember you not the weighty Question put by our Saviour: *What shall it profit a Man, if he gain (ð) the whole World, and lose his own Soul?*

*Cit.* But could I not, without losing my Soul, go, for instance, to a Prince, in case I were an Adept, and propose to him to give him a share of my Treasures, if he'd make me Partner with him, of his Dignity?

*Phil.* No Adept would ever do that. Adepts in being the Friends of God, are above all Human Glory, and it would be a sin in them, who know the full extent and obligations of Vertue, to accept of worldly Honour: It is their indispenfible Duty, to refuse every thing that is accompanied with Vanity and Pride, Pomp and Ostentation, and that seems, in the least, to trample under foot our fellow Creatures, as if we were of an other Make than they. If Adepts forgot themselves, God would punish them.

*Cit.* But suppose I were originally poor, and now had the Art to make Gold, could not I, at least, address my self to some rich Man to exchange a great quantity of my Gold, without danger, and at little loss, and put my self in a Capacity of enriching my Family, and making a good Figure in the World?

*Phil.* Adepts will not make a Figure in the World. If an Adept left a Hundred a Year, with a good Calling, to every one of his Children, he would reckon to have made a most plentiful Provision for his Family.

*Cit.* A Calling! what; should my Children learn a Trade?

*Phil.* Adepts will not bring up their Children to do nothing.

*Cit.* What need my Children work? If I were an Adept, could not I leave 'em the Art?

*Phil.* The Art must not be communicated, for love or kindred, but purely for vertue-sake: He that is indubitably qualified for it, let him have it, under the philosophical Seal; but it must not be communicated to many.

*Cit.* How should I know, who is qualified for the Art?

*Phil.* If he be a vertuous, religious, conscientious Person, that fears and loves God, that habitually li-  
veth well, that delights to do good, that has a Christian Affection for his fellow Creatures, that despises Luxury and Vanity, that abhors Injustice and all manner of Vice, that loves Temperance, Mediocrity and Simplicity of Life, that is zealous for the Glory of God and the Good of Men, that seeks not worldly Honour, that can keep a Secret, and that will bind himself by the most sacred and solemn Oaths not to make an ill use of the Elixir; he is well qualified.

*Cit.* Alas; where shall such a one be found?

*Phil.* Till he be found, and be certainly known to be such, the Art must not be revealed. There is no going hastily, and then repenting, in a Business of this Nature. The Adept must be able to give a good account of his Trust to Almighty God, or else be for ever reprobated: If he lightly, and for any reasons whatsoever, discover the Art to an unworthy Friend, that shall make a bad use of it, he must answer for all the miscarriages of his wicked Disciple, who possibly may make the greatest part of Men miserable, thro' his Avarice, Ambition and Haughtiness, and oppress religious and conscientious Persons. It would be even difficult enough to find a rich Man

so vertuous, whom an Adept could trust for the Dealings he should have with him.

*Cit.* Why so? If you or I knew an Adept, could not we go to some rich Man, of good Repute, to make Terms with him, obtain particularly a solemn Promise of his Protection, and require the most religious Confirmations to the said Terms? And could not the Adept afterwards, treat safely in Person?

*Phil.* These things are easie in the Speculation: All the difficulty is when they come to be put in Practice. Not but that there may be some rich Men that are good and vertuous, and capable to keep a Secret, if Adepts knew them.

*Cit.* But must nothing be ventured? You know the Proverb. Would it be better for Adepts always to lie close, and live by themselves, like Owls? Would it not be more noble and generous for them, to help an illustrious and heroick, a magnanimous, vertuous and charitable Prince, the Father of his People, the Deliverer of Nations, the Refuge of the Distressed, the Restorer of Religion, the Defender of Liberty?-----

*Phil.* Ah, Sir, would to God, he were, in his infinite Bounty, pleased, if there are Adepts in the World, to send some of them to this great and good Prince! But these Deliberations must come from God, and not from Men.

*Cit.* Why, *Phil.* God will not be against good Purposes, that tend to his Glory, and the good of Men. What other end is it credible that such a Prince can propose to himself?

*Phil.* It is true: And I heartily wish that if there are such Men as Adepts, they would seriously consider of it. But I believe God's Providence must be concerned herein, in a most particular manner; and if the best Man came, without it, to enjoy any of the Advantages of the Elixir, God might confound

the best Designs, and give the Men over to divers Temptations and Miseries.

*Cit.* Come, *Phil.* you say you fear God, and really with the Happiness of the World, and the general good of Mankind: If it be so, and if you were an Adept, should not you take hold of all Opportunities to do good?

*Phil.* These things do not concern us; and Adepts, no doubt, understand them better than we.

*Cit.* For my part, I can scarce be brought to believe firmly that there are Adepts, for these two Reasons: First, Because it is said, That if there are Adepts, they must be good Men, and surely good Men would not live in the World without doing good according to their Capacity. Secondly, It is not likely that Men that could make Gold should constantly lie hid, and thereby deny themselves all the Comforts of Life. I might add, that we see no Monuments of this Gold-making Trade; for, first or last, we should have had some demonstration of it, and we should see Gold more plentiful than it is.

*Phil.* What you say you might add to your two Reasons, may be comprised in and answered with the first. It is Men's Faults, and not the Adepts, if Adepts cannot communicate themselves with full safety, and assurance that they shall be always Masters of their Liberty and Elixir, shall do no more with it than they please, and shall put it to no other use than such as they like. And this very thing answers your second Reason; for shall Adepts, for the Pleasures of this Life, run the hazard of doing more than they can answer to God? Alas, Adepts care little for the Enjoyments of this World, tho' they be subject to Passions like other Men. They have other Comforts than those the World can give. Being, as it were, under the Cross in most parts of the Earth, they are wholly intent on a better State. Besides, they ap-  
prove



prove best of simplicity of Life. An Adept will not have rich Cloths, Furniture and Equipage, nor will accept of Titles, or Honour; those Things, and Philosophy are inconsistent: He looks upon all Men as being equal and Brethren, and upon himself as no better than others; he would not have others respect him, more than he would respect them: As for Titles and Dignities, he looks upon them, as Things very dangerous, and not easily reconcileable with Christian Humility; he would have all Men go plain, even plainer than the Quakers, and *Thou* one another without vain Appellation, and not use the vanity of Salutes, nor desire the vain honour of being saluted, and be thereby distinguished from poor Men, who by that means are humbled and afflicted, seeing themselves abased and despised. It were well, if there was not such respect of Persons; and if those that are in Office, and have some Degrees and Dignities above others, were content to be well served and obeyed. That would be more Christian-like, and it is certain it would be sufficient. The Subordination is very well preserved among the Turks, and among the Quakers, who use no Ceremonies.

*Cit.* You amaze me!

*Phil.* Look ye; it is very credible that this is the Sense of the Adepts.

*Cit.* How comes it to pass, then, that you conform not to it?

*Phil.* I am not in Circumstances to do so, depending of other Men that would not approve of it. I believe something may be done for Peace-sake, the chief Essentials of Religion being retained in general, and the great Duties of Justice, Moderation and Charity, being witnessed unto, and professed.

*Cit.* You are one of the anointed and inspired! I warrant, you don't allow the use of the Sacraments!

*Phil.* Yea, and believe their necessity too. I am no Quaker. But I love that which is good, wherever I find it; and would force no Body to do any thing against his Conscience.

*Cit.* Do you believe it unlawful to make War?

*Phil.* Not when it is for the Defence and Security of a People.

*Cit.* Do you think it a sin to govern Men?

*Phil.* Far from that, I esteem it the highest Vertue to do it well.

*Cit.* Why then, would you not accept of some Government, if it were lawfully offered you? What! If the Kings of *Sweden* and *Poland*, for instance, were willing to associate you to them, or if some Republick would put her self under your Protection, and make you their Sovereign, would you refuse them if you were an Adept?

*Phil.* An Adept, as I said before, must refuse all vain Glory, all worldly Honour, all Pomp and Ostentation.

*Cit.* But he should take hold of fair Opportunities of doing universal good. He might, if you will, refuse all personal Honour, all Ceremonies, and pompous Attendance, keep himself as private as he could desire, and see none but those he had Business with, and whom he would send for; never eat in Publick, nor with any Company, if he did not like it, much less with any manner of Pomp, wave all pompous Stile, and be distinguish'd only by some modest Title, as *The Commissary General*, or the like, be called barely by his own name, answer to no Body that did not *Thou* him, nor admit any that pulled off the Hat in his Presence, nor suffer his Hand to be kissed, nor the knee to be bowed before him, and stipulate that he might be as plain as he would, *Thou* every Body, and use no Ceremonies: All this might be granted, and then why should he not accept a part in the Government?

*Phil.*

*Phil.* This were possible, perhaps, if Adepts would accept of Power, as it is credible they would never do; They are not like other Men; They are not ambitious; They wonder that Princes should fight to enlarge their Sovereignities; They look upon Governing as a trouble, and trouble is not naturally desired; They esteem therefore that none can be willing to take it upon them, except Men would be governed well, and suffer all ill Customs to be reformed.

*Cit.* I don't know how far this Reformation should go, nor consequently how far it would be acceptable to the Governed. I thought an Adept would have had nothing to think of, but to make Endowments for Hospitals, Schools and Colledges, and the like. However, there might be this Expedient to make all well, in case an Adept, and a Nation should grow weary of one another; the Adept might be quietly and peaceably discharged, and return to a private Life, and let the Nation govern it self as it would. For my part, were I a Sophi-Emperor, I would busie my self only to do what good might easily be done, and I'd take all innocent Pleasure. I would make Provision for the Poor, the Lame, the Blind, for Children, Widows and old People; and to recreate my self after Business; I would have the finest Walks, and Gardens in the Universe; I should also delight in seeing Soldiers disciplined, and in having a great number of Guards, the choicest Men in the World.

*Phil.* An Adept would think it unworthy of him to provide himself Guards. If he keep himself private, he need none. If he governed, as you suppose, his People might look to him, if they thought him worth their guarding: If any mischance happened him, they would be the most punished, and the greatest losers.

*Cit.* You'd have all People be exact in their Morals; but what if they did not do their Duty?

*Phil.* They should answer it to God.

*Cit.* True; but I'd do what I could, that they should answer it also to the Laws. For a great many Men are moved only by present Rewards or Punishments.

*Phil.* There's nothing indeed more to be desired, than that all just and rational Laws were the Measure of Men's Actions.

*Cit.* They ought certainly to be so. Pray, then, suppose you were an Adept, and were invited, as I said, to some share of Government, what Customs would you reform, what Laws would you desire to be enacted, what Conditions would you have?

*Phil.* That would require a mature Consideration.

*Cit.* But what do you now think?

*Phil.* To tell you all that should come in my Thoughts, concerning what might possibly be reformed in the World, would carry us too far. I should not have done in an hour.

*Cit.* I'll hear you patiently.

*Phil.* The Task you lay upon me is considerable; but I will not undertake to perform it with any regularity and exactness, nor will you expect it, speaking of this in Conversation, and as an Amusement. Indeed, I think there can be no *Castles in the Air* more agreeable than this. It were well if Thoughts of this nature were sometime entertained: *What good a Man would do, if he had Power.* By this means all ill Customs might be discovered, examined, and in time remedied. For it cannot but be the desire of every well minded Man, to rectifie to the best of his power that which appears to him to be amiss. There are many things which are evidently so; The Perniciousness of some is not altogether so conspicuous to every one; Some are of the greatest consequence; And some tho' not so material, yet have their bad influences:

fluences: And some Practices are neglected, which in a high measure, and others which in a lower degree would be conducive to Mens Happiness, here and hereafter. I shall not treat of these Things, but hint some of them, as they shall present themselves to my Thoughts.

If I was then an Adept, and were to negotiate with a Prince and Country, as you have put the case, I would first of all have these Matters taken into Deliberation.

First, Touching Adepts. It should be considered that Adepts, if there are such Men, are the Servants of God, and dear to Him, seeing they are Men who seek the Kingdom and Glory of God in the first place; and denying worldly Lusts, live religiously and virtuously, and are zealous of good Works, and particularly of doing good, looking for the glorious coming of God our Saviour. Therefore it should be in the first place regulated, and provision made that all Adepts, when known, should be protected, and maintained in their full Liberty, as other Men would desire to be, if they were Adepts: Otherwise, it were both the greatest Injustice, and the highest Presumption that Men can be guilty of; for thereby Men should not only injure and oppress the Innocent, (whom God will avenge, for right Dear in the sight of the Lord is the Death of his Saints, and of them God says, who toucheth them toucheth the Apple of my Eye;) but in persecuting Adepts, they should also be found to fight against God, for Adepts seek only the Glory and Kingdom of God. Woe be therefore to the wicked Persons, who are guilty of so great an Impiety, if they do not timely repent! May God suddenly change their Hearts, and make the Way plain before his Servants and Ministers, that they be not always rejected, but may be at last received; that Righteousness and Equity may flourish  
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in the World! I would not have Adepts be only permitted to traffick of their Gold for their Occasions, and the Relief of the Poor, but I would also (if it was thought good) have them to be admitted to the share of Government that were offered, that is, if they approved of it. Was I a Sophi, I would not meddle with the Publick Administration of Affairs; and it is highly probable Adepts would not neither, if they might. But what were chiefly to be desired for Adepts, is that their Persons were declared sacred, next to the Person of the Prince, and that they might have so much Power (by the Publick Acts and Protection of the Prince and Nation,) as to live *freely*, and without danger, and to be absolutely *free* to give their assistance, or to deny it, as the Acts of the Nation they lived in, displeased or pleased them, and, in their Opinion, tended effectually to the Glory of God and the Good of Mankind. I would therefore have a strong House to be built, in fashion like a Colledge, in the middle of the Metropolis, and this Colledge accommodated with necessary Furniture and Attendants. The Attendants should be sworn; and the Government should publish a solemn Declaration, engaging themselves, by the most sacred Protestations, to guard and protect in full Liberty the Adepts that should repair to the said House, admit them to a share of Authority (that were limited) if they would accept of it; and if they would not, to make, however, that Colledge a sure Refuge to them, to permit them to have what Servants or Attendants they pleased, and to take of them their Gold at the ordinary rate at which that Metal is sold, providing them whatsoever they would have at the Market or current Price, exacting nothing extraordinary from them for all this, being content with what Gratifications they would voluntarily make to the Publick; in short, leaving them their intire Liberty, and guarding

ing and protecting them against all danger. Such a Preparation being made for the Reception of the Adepts, a Declaration like that I have mentioned, but more particularized, solemn and full, would certainly invite them, if there are any such Men in the World. (Then would come to pass, what one of them foretells of himself and his Brethren:---I do not write these things, saith he, out of a vain Conception, but I see them in the Spirit. When we Adepts shall return from the four Corners of the Earth, nor shall we fear any Snares that are laid against our Lives, but we shall give thanks unto the Lord our God.---And now glorious things are declared of the City of God.---The New Jerusalem shall abound with Gold in the Streets, and the Gates thereof shall be made of entire Stones, and most precious Ones; and the Tree of Life, in the midst of Paradise, shall give Leaves for the healing of the Nations.---These things will accompany our so long expected and suddenly approaching Redemption. O Blessed the Governour and State to whom they shall come!) Now if there came never so many, I would associate them to me if I were an Adept, and had Power; for there were no reason I should have more Authority than they: Contrariwise, they being my Elders in Philosophy, should have the preference of Seniority, and I would undoubtedly yield it them, only all should have equal Priviledges, and equal Votes in determining of publick Benefits, &c.

Secondly, Touching Religion. Supposing I had to do with Protestants, I would have the Protestant Principles exactly considered and followed, that Scriptural and Comprehensive Terms of Union being agreed unto, there might be Love and Peace among those that walk by the same Rule; there being no Edification, where there is no Charity, and where Partiality, Animosity and Contention is preferred before the Simplicity of the Gospel; it being also a

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shame to hold Principles in the Theory, and visibly to contradict them in the Practice; this, in fine, being the cause of all the Confusion among Protestants, and being such a Scandal as infinitely prejudiceth those from without against the Reformation, and even against Christianity in general. The common Principles of Religion should be chiefly insisted on, and all Men should be carefully taught them, and obliged to live according to 'em. No body should be forced in Matters that are controverted; for all Religion is taken away, if it be performed contrary to the inward Persuasion: Liberty of Conscience should therefore universally be allowed to all that are Religious, and sollicitous to worship God after that manner which they sincerely believe to be most agreeable to his Will. But, on the other hand, no Person, should be suffered to live irreligiously, and without God in the World; for that is even contrary to the common Light of Nature, and right Reason. All, in every Parish, should declare, before the Officers of the National Church, what Persuasion they are of, and what Sect they will adhere to. If any did not belong to any Sect that is known in the Country where he liveth, he should be examined to see if he is sincerely of his Profession, with knowledge of the cause, and if he can give an Account and Reason of his Faith; then he should be instructed in the Principles of the Protestant Religion, and made to understand them, and to be able to judge of them, and should be exhorted to Unity; in fine, if he persisted in his Superstition, it should be considered, First, Whether no part of his Worship were contrary to the Duties of a peaceable Subject; for if it were so, he should be kept under restraint, otherwise he should enjoy his Liberty; Secondly, it should be considered whether he be a religious and sincere Man, that abstains from the publick Worship, thro' tenderness and scruples of Conscience,



Conscience, and not out of Libertinism; for if a Libertine and an irreligious Person, he should be fined and corrected, noted with Infamy, and declared incapable of any Trust, 'till a known and lasting Repentance; if a pious and conscientious Man, he should be tolerated, tho' never so erroneous in his Speculations. Those that adhered to some Sect, of which there were some Congregation within or near the Parish, should be obliged to learn their Principles well, and particularly the common Principles of Religion, to be able to give a good account of them; they should be obliged to fix upon some Congregation of which they should be Members, to frequent constantly the publick Worship in the said Congregation; and the Officers of that Congregation, should be bound to give an account of those Persons to the Parish-Officers of the National Church, that if they gave not attendance to, or behaved not themselves well in their Congregation, they might be accordingly punished. Those that are Members of the National Church, should be obliged to frequent it constantly. No Parish should be larger, than to be able to contain all the Parishioners in the Church with ease; and the Church should lie the most convenient, in the middle of the Parish. There should be publick Worship in every Church, constantly, four times a day, every day of the Year; and every Parishioner should be present to the publick Worship twice a day constantly, otherwise he should, first, be subject to the Church-Censures, and should be admonished openly in the Church, and, finally, if he repented not, after warning, he should be fined, by the Civil Power, as a scandalous and obnoxious Person. It were a shame for Christians to plead Occupations, to excuse them from worshipping God publickly one half hour twice a day, or to offer any Plea, for not using a short Prayer in their Families, particularly when they receive

ceive God's Creatures, when Jews and Turks, when in their own Countries, would blush to shew so little Devotion. But it is, yet, a greater and more burning shame, that among Christians there should be millions of Men that are ignorant of the first Elements of Christianity, and are not taught to give one Reason why they should be of the Christian Religion. I would therefore that Protestants should be constantly Catechised, publickly, or privately, all the year round, 'till they were thirty years of Age, or knew their Religion well, and were able to give a good account of it, not by Rote, but by Reason and Discourse. Custom would make it easie to them. There should be several sorts of Catechisms printed and used, not only for the youngest Children, but some also for more aged Persons, where the Proofs of Natural Religion, of the Resurrection of Christ, and the Truth of Christianity were clearly taught. And they should have Discourses read to them in an exact order upon all the Duties of Religion, and all the parts of Virtue, upon the Creed, the Lord's Prayer, and the Decalogue, the 5th, 6th, and 7th Chapters of *St. Matthew*, 1 *Cor.* 13, &c. Preachers generally preach upon arbitrary Subjects, without Order or Regularity; so that a Preacher shall have lived ten years in a Parish, without having explained to his Auditors one half of their Duties, commonly contenting himself to exhort them to Obedience, in general, in every Discourse; whereas they should understand well every Command which they ought to obey, and should have represented to them the several Considerations, and Motives to Obedience necessary as to every particular. I would therefore that the Book of the whole Duty of Man, and the best Books that should be printed from time to time upon all the Parts of Religion, should be read in an exact Order, one after another, in every Church, every Lord's Day in the

the Afternoon: And then, as for the morning Exercise, it might be left to the Parish-Minister to chuse what Subject he would enlarge upon. There are several Points which are not, ordinarily, treated at all, as not being easie to be touched upon, or not very necessary to be taken notice of, concerning which nevertheless an infinite number of People want both to be informed and admonished of their Duty; as the Duty of Resignation, the Disposition of being ready to suffer for Religion, and several Branches of Justice, Humility and Charity, that generally are not regarded; the beginnings and lesser Acts of Impurity, against which scarce general Warnings and Admonitions are ever given, as if Purity and Continence in the least Acts contrary to Chastity were not necessary to qualify Men for Heaven; the heathenish Superstition of observing lucky or unlucky Seasons and Days, of being awed by Omens, as the spilling of Salt, the crossing of a Hare, the flight of some Birds, using Charms for Cures, &c. I would have these Things to be taken notice of and rectified. It is certain, that those that have the cure of Souls, do not give sufficient Instructions and Exhortations to their People, nor ordinarily can well do it, because they have too many committed to their Charge. A Minister should not only know all his Parishioners by their Names and Surnames, but should be personally and intimately acquainted with them, should be informed of all their Dispositions and Inclinations, and should not only visit them, as their Guide, when they are Sick, but chiefly and most frequently when they are in Health, to prepare them for a good Death and a happy Eternity. It is not enough to give some general Exhortations, in publick, in a formal Discourse that cannot be comprehended by the three quarters of the Multitude: Familiar Dialogues and Conversations, in Meekness and with Gravity, are incomparably

bly more home; because generals are applied to every one's Case, and every one's Difficulties are resolved. I would therefore that all Parish-Ministers were accountable, to their Superintendants or Bishops, whether they had a particular Conference, concerning Religion, of one hour at least, every Month, with every one of their Parishioners without Exception. These religious Conferences should be in the room of the primitive Confessions in the ancient Church. There should be no day without some of them. And every day, at a certain time, all the Catechumens in the Parish should repair to the Church, to be instructed during two hours, and should not only be askt their Catechism by Rote, but should be taught to give some answer of themselves upon every Subject. There are few Ministers that spend the quarter of their time in the discharge of their Duty: But I'd make no Agreement, as that you have supposed, or Ministers should have all their time taken up in the Offices belonging to their Charge, and should not pass in the World for an unprofitable Burden, and a Company of useless Men. You'll say, Can Men live without Diversion? They must find Diversion in their Employment. Shall Ministers preach to the Men of this World, that they must be assiduous as well as faithful in their Vocations, and shall they themselves be careless in their high Calling, and do the Work of God negligently? They may have the Diversion of sometimes writing popular Discourses, then reading excellent Authors, then visiting their Parishioners and conferring with them, then instructing the Catechumens, afterwards they may take the Recreation of a Walk, of reading News and diverting themselves in their own Familiy, familiarly conversing with their Friends, and instructing their Servants, and their Children. But on pain of being suspended and deposed, they should not be permitted

ted to spend their time in Gaming, or Fishing, Fowling, Hunting, or any Employment besides that of watching to their Flock. The Reformation of Manners depends, in a very great measure, on the good Example and assiduous Instructions of those whose Office it is to teach the People; and if they lose their Savour, wherewith should the whole Lump be seasoned? It is therefore of the highest consequence to insist upon this, and indispensably require effectual Provision to be made that Ministers acquit themselves exactly and fully of their Duty. All the Ministers should send every Year to their Diocesan an account of the Texts they have preached upon, and a Discourse, at the least, of the bigness of a Sermon, upon some Theological Subject; and the Discourses which the Bishop should judge fittest, should be printed. A certain number of Parishes should be associated, thro'out the Nation, to erect a Lecture, upon some weekday, in the biggest Town within the Circuit, and all the Ministers of the said Parishes should be obliged to meet there, that day, not only to be present at the Lecture-Sermon in the Morning, but also to confer together, during three hours at least, in the Church, in the Afternoon, to propose Difficulties, to render an account of their Behaviour, and of the state of their Flock to one another, and to perform Theological Exercises, quoting all the Texts of Scripture in the original Languages, that they might be all obliged to continual study, and not permitted to leave off the reading of Theology as soon as they have some Prefarment, as many too ordinarily do. It is not one Minister in a hundred, that ever studieth to understand the Bible, as he studied a Classical Author, or that so much as ever reads it thro' with some Commentaries and Annotations; tho' it be his Profession to explain the Bible, and tho' it be granted on all hands by Protestants, that the Word of God explains

it self, one place by another, that the purest Theology is to be drawn from thence, and that it is therefore the most necessary study. But to put a necessity on all Ministers to understand the Bible, they should be obliged to explain two whole Chapters of it every Lord's-day Morning, and two other Chapters in the Afternoon, the one Chapter being always the first Lesson of the Service, in the Old Testament, and the other, the second Lesson in the New: The Lesson should first be read altogether, and then briefly explained, one Verse after another. Custom would render this very easie. But if some could not perform it themselves, there should be such Explanations of all the Verses of the Bible printed, and they should be permitted to chuse those which they liked, and to read them, making what alterations they found necessary, if in any place they judged they understood the Text better than the Explicator in that occasion. By this means no Minister could be excused from explaining all the Word of God to his People. But you'll say, Must there be no Prayers, and how will a Minister be able to do all this, and then preach? I answer, Many Expedients may be found out for that. All Men may be taught to read well; there is scarce a Parish now but where there are some that can do it: They should be obliged, by the Church Censures, to take Deacons Orders, and to serve the Church, *gratis*, in those Things which they were capable of, and which should be no hindrance to them from their Business, it requiring no extraordinary Learning or Application, and they being in conscience bound to be always present to the Divine Service; wherefore they might read in the Assembly most of the printed Books that were read, and the Common-Prayers. The Ministers on whom Study, Writing, and Teaching were incumbent, should be spared in all the Occasions that others might supply  
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their room in; and as I said, they should have no greater number of Parishioners, than they could take a due care of; and therefore the extent of Parishes should be limited. It will be objected, that then there must be a greater number of Ministers, and consequently a greater Provision made for them. I answer, There might be many ways found to maintain them, without being burden'd thereby; but there would be no difficulty in that, if there were Adepts, and if they had Power. I shall only observe, that I would have the fifth part of the Revenue of Ministers laid up every Year by the Publick, for the use of those of their Widows and Children that might want it. I may now speak somewhat of Churches, and the manner of using them. I would have Galleries to be in every Church, to place all the Women there by themselves, separately from Men; and the Galleries should be closed all over with Glass-windows that should be fixed, from the Fore-front of the Galleries to the Roof of the Church, to hinder the immodest and irreligious Custom of Men and Women gazing upon one another during Divine Service. No Body should bow and cringe, and make ridiculous and vain Postures to one another in Churches, under pain of Ecclesiastical Censures. No Carpets, nor other signs of Vanity and Respect of Persons should be suffered in the Church. For what do'st thou mean, O vain Person; do'st thou shame and insult upon them, that have not like thee, even in the immediate Presence and under the Eyes of God? In particular, there should be no burying, and consequently no Grave-Stones, Inscriptions, nor Escutcheons in Churches; and there should be no manner of Pictures, or carved Work there. The Vestibulum and Chancel of ever Church should be extraordinary small, for when they are otherwise there is a superfluity, and they render the Church dangerously cold

in Winter-time; whereas it ought to be made as commodious as possible, that the Parishioners may conveniently remain in it three or four hours in the Morning, and as much in the Afternoon every Lord's-day; for if People have Devotion, will Worship God, and be instructed as they ought to be, they can allot no less time: It is but rising two hours sooner; and what is this to rising constantly in the night, or spending whole nights and days in God's Publick Service, as the Primitive Christians thought not too much to do? Sometimes in the Time of Divine Service, while a Psalm is sung, some of the Officers of the Church should observe, whether all the Parishioners were present. Expressions of the Psalms, which contain Imprecations according to the ordinary Versions, should be translated in the future Tense; and Christian Hymns should be composed, in Imitation of those of *David*. There should be a Communion in every Church every first Lord's-day of the Month; in order to the re-union of scrupulous Persons, it might be received standing; but as soon as received, the Communicant should kneel down by the Communion Table, to make his thanks-giving Prayer to God, and then he should retire; but that the Communicant's Devotion should not be disturbed, there should be a Way to go from every Seat to the Communion Table, and another Way to return back, to avoid the confusion of meeting and jostling one another. When there should be publick and solemn Fasts, as *Good-Friday*, &c. if any one did eat publicly before the Even, he should be put to death. And when days of Thanks-giving, at any time should be ordained, it should be Imprisonment for a Month, with a Fine at least of Twenty Pounds, for any one to be drunk on that day. In short, we should be truly Religious, and should not mock God, if we would have him to bless us. I shall conclude this large Head with an Order that has



a little relation to Religion, tho' it be not most essential: I would have the old hearthenish names of Days and Months to be changed into some, that were more Christian-like.

Thirdly, Touching Government. It should be the easiest that were possible, the safest and most glorious for the Governors, and the Governed. It should be such, that all might live in Concord and love, and without Jealousie. I would not therefore accept of Arbitrary Power, if it were offered. The Law, interpreted by the Judges and the Representatives of the People, should be the supream Rule. For let a Prince be never so just and good, yet if he will have no boundaries, and if his Will be the Law, his Subjects will ever mistrust him, there will never be that mutual Affection, that Unanimity, and that Satisfaction of Mind on which the common Tranquillity and Happiness depends. It is then most advantageous to Princes, as well as to the Subjects, that the People have their share of the Power, especially in making of Laws, ordering the Subsidies, and directing them to the best uses for the Government, &c. And all this I would have to be made, by Law, the Rights and Priviledges of a venerable Senate, composed partly of the Nobles of the Land, and partly of a certain number of the most Expert, the most Judicious, and the most Vertuous among the People, chosen and nominated by the People themselves. And to this I would have further Power, and Priviledges yet added; namely, that this venerable Senate not only should meet when ever its majority thought best to meet; but, Secondly, That it should have its share also in nominating to Offices, and Places of Trust, that there might be less occasions, then, of Jealousie; Thirdly, That the People should swear Fidelity and Obedience to the Senators, as well as to the Prince and the Associated Adepts; and, Fourthly, That as

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the Senators should swear Fidelity to the Prince and the Adepts, the Prince and the Adepts should also swear Fidelity to the Senators, and that if any one of these three Parties, the Prince, the Adepts, and the Senate did fail or mistake in any Point promised, and comprehended in the said Oaths, the Party thus failing on its part, should be judged by the other two, accompanied and assisted of the Arbitrators and Umpires, that is, all the Judges of the Land, and of twenty of the generally reputed the best, the most just and most vertuous Men in the Nation, who should be chosen by all the Parties and Judges jointly, and should have a-like Votes with them: Thus Matters should be quietly and peaceably adjusted, when any Differences should arise. I should think these Regulations necessary, not only for the Satisfaction and Assurance of the People, but also for the Advantage and Security of the Prince and the Adepts. For the Adepts sharing, then, with the Prince, of the Power and Privileges which he before enjoyed alone, it would be presumed that they would supply him with the Sums without Limitation, that he might have occasion for; and for that Reason the People might grow Jealous both of the Prince and the Adepts, which would undoubtedly be of a dangerous consequence, and possibly in time render the whole Nation miserable: But all these Mischiefs should be prevented by the expedient I have mentioned. Some, not regarding that all this is founded upon a Supposition, will perhaps ask; what King would thus part with his Privileges to a Company of Philosophers, and to his People; would not that be unworthy of a Prince; would it not be injurious to his Memory; and would it not make him the less great, for the present, and his Estate less glorious? I answer then, This would be infallibly the way to render his State easie and agreeable; to cause him to be infinitely beloved and honoured of  
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all People; to transmit his Name with admiration to Posterity; and which is the best, to make him the Friend of God, to assure to him an everlasting Kingdom, and to crown him with Felicity to everlasting Ages. He should for ever be called the Father of the People; the Angels should extol his Praises in Heaven; they should carry the blessed News to the holy Inhabitants above; they should name him the *Foster-Father* of the Church, the Restorer of Liberty and Christianity, the Lover of the Saints, the Protector of his Brethren, the Benefactor of Men. O blessed Prince; whom his Subjects, whom all Men, whom the Saints and Angels, whom God himself would delight to praise and love, and combine to make him Happy! Thus for ever blessed, would such a Prince be. Those that preferred any Considerations before this, might enjoy their Choice; they should not be envied by others. The Prince that should offer a share of his Power to the Adepts, would never repent it, tho' it be probable they would not accept it, farther than to have and enjoy their Liberty without danger, as was said under the first Head. You wonder perhaps that I always call him Prince, they whom you mentioned being Kings. But 'tis not derogatory to a King, to call him Prince in speaking of him. And I confess, I would rather chuse to term him Prince or Emperor, if I were to negotiate as we have supposed, because I should not know whether Adepts would not then have the Name of King and the Title of Majesty to be consecrated to God: I would therefore in such a Case have that to be referred to them, if it were so liked, and would not otherwise negotiate. This illustrious Prince, the Adepts and Senate should concur in encouraging and rewarding Vertue, and discountenancing and punishing Vice. Instead of other Military Orders, should be instituted the Order of the *Holy Bible*. The Arms of the Adepts, to

be affixed to their Colledge Gate, should be a Lamb crowned, placed over all, in the midst of the Kingdom's Arms, if it were so agreed; the Coat supported by two Angels. The Senate should have its Coat of Arms likewise. No Senator should be capable of that Office, that were legally proved to be a swearer, an irreligious Person, or the like. The Senators that should have made any Feasts, or given any Bribes, to be elected, should be expelled out of the Senate, severely fined, and imprisoned. It should be made the highest Crime, for a Senator, and for a Judge, to take any Bribes; but they should be well provided for, and Senators should have a considerable yearly Pension of the State. No Senator should ever be armed, but should wear a Robe to distinguish him, and make him known: It should be a capital Crime for Senators, to bring any Arms in the Senate-House; but they should have publick Guards, of their nominating. The constant study of the Government should be to make their own People happy, and to endeavour to make their Neighbours so too, not by fighting them, but by giving them good Counsel; and they should send vertuous and learned Men all the World over, to preach to the Poor and Ignorant (not Controversies, but) the most indisputable Points of Christianity.

Fourthly, Touching Subsidies, and the Provisions for the Security of the Society. It were not just that a People should do nothing for the Publick Security and Prosperity: Adepts would never concur with such unreasonable Desires; neither would they make it so palpably evident to the World, that the Nation was supported with their Gold. They would not deny their Supplies, when they were necessary; but they would let the People provide for ordinary Occasions; therefore there should be always a Tax imposed, if it were but a Penny in the Pound, and an equal

equal Poll, according to every one's Ability, tho' it were never so little: And not only so, but to leave the World uncertain, whether the Associated Adepts had the Art of making Gold, or were only wise Politicians, who knew how to persuade the rich People in the Nation to entrust them with great Sums, to be employed for the best advantage of the Publick, they should have an Office, before the Entrance of their Colledge, where some of their most trusty Officers should be continually attending, to receive what well disposed Persons would voluntarily commit to their management for the Occasions of the Government, whether in coined Mony, Ingots of Metal, Pearls, and Jewels, or Letters of Exchange; and this should be called, the *Free-gift-Office*, or the like. Moreover, they might have Officers, that should Traffick in the *Indies*. As for the Security of the Society, that should consist (under God's Protection) in a numerous and well equipped Fleet, in a well disciplined Militia, and a few Land-Soldiers. The Names of the Militia-Men should be Registred in Publick Rolls, to oblige the same Men to serve constantly, after they had voluntarily enrolled themselves. They should constantly be exercised, one day every Week, in every Parish; should have two Shillings every time, with a necessary Provision of Powder, and the Adepts should bear all the Charge: But those of them that should be convicted to be habitual Swearers, Drunkards, &c. should be severely punished. The Armies, both upon Land and Sea, should be Nurseries of Piety and Vertue; every Soldier should be obliged to have a well conditioned Bible and Prayer-Book, and should constantly assist, every day, twice, to the Publick Devotion and reading of God's Word. Seamen in time of Peace, and Soldiers in Corps de Gard, and when they were not actually taken up with Military Duty, should not be per-

permitted to Game and Play, but should be taught their Catechism, if they knew it not; should hear Divine Service; and in fine, should be obliged to read or Work. They might be taught also, Writing, Navigation, Mathematicks, and other Sciences useful to them. They should be most ordinarily occupied in Fencing and Shooting at a Mark. Sometime, they might be employed in mending the High-Ways, and in other Works for the Benefit of the Publick.

Fifthly, Touching the Governours Duty of taking an equal Care of all the Subjects in general. The Governours should not only take care that those of whom they receive large Supplies, and who have a great deal to give, should fare well and subsist comfortably; but if they would be the Fathers of their Country in general, and not the Fathers of the Rich only, they should have the same Concernment for all the People. They should therefore study ways and means that the Multitude might live, by their Honesty and Industry, more generously and easily than they now do, being debased, by their ill Fortune, and their Spirits and their Vivacity almost depressed to the dulness, or changed into the ferocity of Brutes. Every Man, therefore, to be tolerably well, should be enabled to get eighteen Pence a day, at least, all the Year round, throughout the Nation; every Woman, a Shilling; and every Child, from seven Years to fifteen, three Pence, four Pence, six Pence. There should be some peculiar Arts and Works, as the most neat and easie, which should be, by Law, reserved for Families that have had Estates, and are, without their fault, fallen to decay, for Children whose Fathers, and for Widows whose Husbands had Employments worth fifty or three score Pounds a Year, or upwards, and are now become Poor, by the loss of the Head of the afflicted and desolate Family.

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These Works should have such a Price set upon them by the Law, that every one might get two Shillings or half a Crown a day: And other Persons, besides those mentioned in the Law, that should take upon them to make those Works contrary to the legal Prohibitions, should be made Slaves, and employed in the hardest Drudgeries for the Publick: If any brought over the like Manufactures from Foreign Countries, and those that partaked with them therein, should be punished in the same manner without remission. By this means there would be some equality, (more at least, than is ordinary in this wicked and unjust World,) every one being able to live comfortably, and conveniently according to his Condition. It will be objected, that if every Work-man may get at least eighteen Pence a day, there will scarce enow be found that will do the hardest Works, or that will ever be Servants. I answer, Those that do the hardest Works must have three Pence, four Pence, six Pence a day, allowed them by the Law, more than others, and then they must be obliged, by the Law and the Church-Censures, to take those Wages, and to follow those Employments: A Mason must be obliged to bring up his eldest Son a Mason, and if this dieth before he have a Son, his next Brother must learn and profess the Trade, or find sufficiently to provide another Apprentice in his room; and thus for all other Trades: In case of necessity, the Publick might order the Justices to press as they saw occasion, and dispose of the Children of Work-men and Trades-men within their Circuit, to what Callings and Professions were most wanted: Besides, many condemned Malefactors might be made Slaves, and their Legs being chained, obliged to work for the Publick. As for Servants: No ordinary Man's Children should be permitted to marry before they were thirty or five and twenty Years old; nor should

should be allowed by the Law, to live in their Father's House after they were fifteen Years old, excepting one Child, in every House, to serve his Parents, if they wanted it; nor should any of them be suffered to work for themselves, from fifteen to thirty Years, but should be obliged during that time to be in Service. Thus a due Order, as to this case, might be easily preserved. There is nothing that Governours ought more to study, than to maintain among their People a just equality as much as possible. Without Justice there can be no Charity, and without that excellent Vertue, no true Christianity. How few Nations then are Christian, tho' they be called by that sacred Name! Most pretended Christians seek to do God Service, in things far from those he has commanded; and they pass by Judgment and Mercy. They strain at a Gnat, the vile Gnosticks; they lay the stress on nice Speculations, doating about Questions, and Strifes of Words; they glory in that they judge they have hit on a more certain Explication of those Obscurities than other Men, and they cry to the Humble and Vertuous, stand off, odious Wretch, I am holier than thou. What! tho' the Camel be swallowed? Tho' thou wallowest in Superfluities, or desirest so to do, and seest thy fellow-creature want the Comforts and Necessaries of Life, and thou say'st he ought to have no Justice? Tho' thou killest or starvest the Innocent, the Meek, the Just, the Pious, the conscientious Person? Tho' thou hazardest to fight against God, and rashly opposest his Kingdom? O *Babylon, Babylon!* How criminal and deceitful? How many live in the midst of thee, and say they are the Citizens of *Jerusalem*? I leave them to God, and shall only add, That it might be limited how much Lands any Man could possess; that those that had too large a share, should distribute part of them to some of their Family and Kindred,



Kindred, and should sell some part to the Adepts, for the use of the Publick.

Sixthly, Touching Law and Physick. All abuses, in them should be reformed. The Government should give set Stipends to Lawyers and Physicians; Law and Physick should cost nothing to the People; and if Physicians and Lawyers were convicted of having taken any Gifts, they should be punished, as those that take Bribery. A certain number of Physicians and Lawyers should be maintained within a Circuit, and there should be Superintendents in the Nation, to have Inspection over them. The same Person should practise Physick and Surgery, and the Medicines should be prepared at the sick Man's, or at the next charitable House, those of his own Family buying the Drugs themselves at the Drugsters, or at Ware-houses set up for that purpose by charitable Christians among the Rich, or by the Adepts. Thus Physicians should not be permitted to make a Mystery of their Art, for none should administer any Physick, of which all the Ingredients were not declared, except it were, absolutely, *gratis*. Therefore they should teach their Art, to as many as would learn it, for the Relief of Mankind: They should, themselves, prepare the Medicines, together with some of the sick Man's Friends, Neighbours or Servants, and a Servant or Apprentice of the Physician's, that should assist them. All Law should be expressed in a vulgar Language, and in vulgar and intelligible Terms. The Subjects should not be obliged to go far, nor to be at any Charges for Justice. Every Man, the wronged Party's next Neighbours, or any dwelling in the same Street with the Plaintiff, should be obliged to do the Office of Bailiffs, and upon refusal or neglect, should be considerably fined. Lawyers that should give a false Advice, should be answerable for it. Most Lawyers should decide in most Cases; and at a certain distance

distance of some Miles, there should be a Judge Resident. A Judge that should have given an apparently and visibly wrong Judgment, or that should have denied Justice, should be severely punished; and it should be easie, and of no charge to obtain a Sentence against him, and redress from the wrong sustained by his injustice. On the other hand, the Judge should severely punish the Party that should appear before him in a visibly and palpably wrong Case, when it were credible he saw what was right, and maliciously and contentiously refused to do it: This Enormity should be punished by Fine, Imprisonment, and corporal Punishment; otherwise there would be no end of contentious Suits, and a Judge could never rest. No Person having Right of his side, should ever be a loser, or a sufferer in the least; whereas now an innocent Person being falsely accused, or unjustly brought before the Judges, tho' after great difficulty his Innocence at last, thro' God's Providence, appears, he is yet half undone in his Estate, and his Accusers, who appear to all the World to be perjured Villains and Infidels, are let go unpunished, and they shall not be made Examples nor be hindered from doing the like mischief again, without he pursue them on fresh score, and make an end of ruining himself. These ways will inevitably draw God's Wrath upon a Nation, and will undoubtedly be punished with everlasting Curse, without timely amendment. Thrice blessed are the People, whose God is the Lord, and who actually observe his Laws!

Seventhly, Touching Punishments. There should be but few Criminals, condemned to die; Most of them that are ordinarily punished with Death, should be sentenced to be the Publick's Slaves for their life; their Estates being confiscated for the uses of the Nation. Those that had stolen any Goods from any  
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Man, should work for him in Prison, 'till they had restored two-fold the value of that which they had taken. Prisoners that were imprisoned for wicked Actions, should have their Legs chained, and should be obliged to hard work. None should be idle, and, much less, suffered to be intemperate in Prisons. The Prisons should be low Buildings, long and narrow, and full of Grates, that every one might see the Prisoners work. There should be Prisons for Women, distinct and separate from those for Men. The Keepers or Goalers, that should be convicted to be Swearers, Drunkards, Extortioners, &c. should be made Slaves. Prisons should not be the Debauchers of the miserable, but rather Schools of Repentance and Vertue. All Strumpets that were cast into Prison, should not go out from thence 'till they had learned a Trade, and had got the habit of working and living honestly. All Prisoners should be obliged to assist at Divine Service constantly four times every day; and the ignorant should be catechised, and made to learn perfectly their Catechism.

Eightly, Touching Learning and Education. Seeing that from the Education and Learning of young Persons and Children, depends in a high measure not only the happiness of having good and vertuous Citizens and Subjects, (which is the greatest Felicity that Christian Governours can enjoy upon Earth,) but also the happiness of the governed themselves, in this Life and the next; I would have therefore the best Books concerning Education to be sometime read in Churches: And I would have such Regulations made, that Inspection should be had over Parents and Masters, to see whether they discharged themselves well of their Duties towards their Children, Scholars and Servants in that particular. For Masters are indubitably bound to take care of the Christian Education of their Servants, as well as School-Masters  
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are to answer for that of their Scholars, and Parents for that of their Sons and Daughters. Masters should therefore cause their Servants to read some Portion of the Bible every day, and if they had further time to spare them from their Business, should oblige them to write, and learn something useful by heart, but should by no means suffer them to be idle; Idleness being the Mother of Corruption and Debauchery. Masters that should be convicted of neglect herein, should be fined, disgraced and declared incapable of any trust, not discharging themselves of their Duty in their own Families, and thereby shewing that they have no Conscience, that they do not fear God and have no Christian Love or Concernment for their Fellow-Christians, or Fellow-Creatures. But if it be the Duty of Masters, to habituate their Servants to live vertuously and religiously; it is much more incumbent upon Parents, to train up their Children in the Way they should go. They should, therefore, in the First place, teach them the Principles of Piety; Secondly, Not use them to any Pride and Vanity, Delicacy or Effeminacy, but bring them up in the greatest Plainness, to make them, by use, hardy, and manly, moderate, and inclined to look upon their Inferiours as Brethren, and upon all Men as equals in the main; Thirdly, Cause them to learn what it is necessary Persons of their Condition should know, and especially accustom them never to be idle, but to love to be always employed in something that may be useful to themselves, and to the Society. The Clark, in every Parish, or some other Person, that should be paid by the Adepts, should teach all Children to read, write, and cast up Accompts, without costing any thing to the Parents. Above all, Masters should be charged to take care, chiefly, that their Scholars should not contract vicious Habits, as of Prophaneness, Lying, &c. they should set private Obser-

Observers over them, to watch to all their Actions; and for every Immorality, they should be punished more than for any other Fault: These Rules should be observed in all Schools, great and small. Latin and Greek Schools should be disposed into as many Rooms and Apartments as Forms or Classes. Every Classis should have a particular Master, as well as a particular Room, to avoid confusion: And the School should have a Place in the Church, appropriated for the Scholars to sit in, in the view of their Masters. All Forms should be examined twice a Year, not by Persons chosen by the School-Masters themselves, as is ordinary, but by the Bishop of the Diocess, who should take of them an Oath of examining impartially. If the Examiners found the Masters to have been negligent in their Office, or that the Scholars had not learned the things that are to be taught in every Form, the said Masters should be turned out. At every Examination, there should be *Premia*, of some value, appointed for those that excelled in the knowledge of Religion, and Human Learning, to encourage and excite Scholars. For the same reason, in every Classis, there should be two Emperors, Consuls, a set number of Senators, &c. which Places should be distributed according to every one's merit, as it is practised by the best Masters of Education. Besides Languages, some other things should be taught in Schools, to Children; as Chronology, Geography, Arithmetick, the beginnings of Rhetorick, and of modern History, in the vulgar Tongue, &c. for they should read, in Schools, Books written in the Mother-Tongue, as well as in Latin, Greek and Hebrew. In the upper Forms, they should be used to make Speeches or Declamations, in their own Country-Language, against all Vices, one after another, (in order) and in the praise of every Vertue, and they should recite them every first *Monday* of the

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Month, all Strangers, that would, being admitted to hear 'em, the best of those Speeches in the Year being to be printed, and to win a *Premium*; and at every Remove to the University, the best Scholars, without partiality, should have some Pension allowed them by the Adepts, the Examiners being upon their Oath. No Scholar, that could not live at his own charge, should be sent to the University, if he were not extraordinarily learned, in all the things to be learned at School. They should not be admitted at the Universities, without a long and strict Examination, in every particular. There should be publick Examiners, maintained for that purpose by the Adepts. Such strict and rigorous Regulations should be made, that none but the best Scholars should have the Preferments of the Universities. All those that should have some Preferment, should print something every Year, more or less, upon some useful Subject. The Scholars for the first seven Years, should be publickly examined at every Year's end; and those that should not be found to be proficient enough in that Year's learning, should be degraded and put back one Year, half a Year, or 'till they had redeemed the lost Time; and they should be punished with the Imposition of numerous Exercises. The first Year, besides the bottom of Rhetorick, and beginnings of Logick, they should chiefly read all the best Latin and Greek Authors, and modern History, and they should make Exercises in the vulgar Tongue, as well as in Latin, that their Stile might be corrected, and that they might be taught to express themselves simply and naturally. They should also be used every day to learn something by heart, and frequently to recite Discourses, in Publick, this, and the six following Years. The second Year they should go through Logick and Ethicks, still reading the best Latin and Greek Authors, thorow, with their Professors,

ceptors, and the Bible in Hebrew. The third Year, they should read Astronomy, Philosophy, Mathematicks, &c. and, still, Latin and Greek Authors. The fourth Year, they should study some Body of Divinity, Law and Physick, and read the Bible with Commentators; then they should take their first Degree, if the Examiners, upon their Oath, found them to be learned in all things which they were to be taught, by the Orders and Constitutions of the Colledges. The three following Years constantly, they should have regularly red unto them Divinity, Law, and Physick, according to their Designs, in the best Method and Order. Then if they were found by the Examiners to be actually good Proficients, they should take their second degree; for the first should not entitle any to go into Orders, or to practise Physick or Law, but the second should be a sufficient Title, to be qualified for present Preferment, and therefore the Examiners should be at least as exact and strict in this last Examination as in the precedent, and if they admitted any Person unworthy, themselves should lose their Places. In order to a Maintenance of the Scholars, that could not otherwise live so long in the University, there should be some Provision made, according to their Degrees, Needs and Merits. Tuitions and Lectures should cost nothing to the Scholars. Besides the publick Lectures and Exercises, there should be particular Exercises and Lectures, constantly, all the Year, in every Colledge; and the Professors should be maintained by the Adepts. A cheaper way of living than is in use with us, should be provided for Scholars at the Universities: They should not have their Vittuals from a Cook and a Butler, who making advantage of the ignorance and carelessness of Scholars, get an Estate with them in a few Years. This is to lock up the Key of Knowledge, by making Learning

ing chargeable, and thereby hindring many from studying who perhaps are most fit for it. The Board should be fixed at a certain Rate: Ten Pounds a Year for some, twelve Pounds for others, fifteen Pounds for Bachelors, twenty Pounds for Fellows. There should be seven Professors to every Colledge: One to read always to the first Year, another to the second Year, &c. The Scholars should be at least two hours in the Morning, and two hours in the Afternoon with the Professors, and two hours after Supper for religious Exercises, when should be constantly expounded some Chapters of the Greek Testament, both by the Professors, and the Scholars, *Grotius de veritate Religionis Christianae*, Dr. Hammond's Practical Catechism, &c. The Professors should bring up Students of Divinity in the best Method of making Sermons, should give them Texts to explain, and should always criticise and correct their Discourses; and they should teach them to confer with all sorts of Parishioners that may fall under their care, as the Superstitious, those that are Irreligious, and follow a bad course of Life, the Dissenters, those that are troubled in Mind, the afflicted, the sick, and the like that require the Visits and Counsels of Ministers; that they might be ready for such Occasions. The Degrees should be of no charge at all to the Scholars, but, instead of that, the Scholars should qualifie themselves well for their Degrees, and truly deserve them by their universal Learning. Scholars of different Colledges should take their Degrees in different Months, those only of one Colledge, or at most of two being examined at the same time; and they should be examined publickly, during seven days, in their vulgar Tongue some days, and some other days in Latin, that they might be obliged to know how to express themselves well in both Languages. Every Master of Arts, (that could not live of his own Estate, and that were actually very skilful



ful in all the parts of Learning,) as soon as he had taken that Degree, should be allowed a good Pension by the Adepts 'till he were disposed of to some Pre-ferment, where he should constantly exercise his Calling. In the Universities, as well as in inferior Schools, Scholars of all Years and of all Colledges should have publick Places to sit in, in their Church, according to their Colledges, Years and Seniority; and there should be Observators, of every Colledge, to mark who came in time, or who were absent. The Punishments in all Cases, should be the Imposition of large Exercises; and if those were not duly performed, then should follow publick Admonition; and, after a certain number of Admonitions, Expulsion: But Professors should never take Mony of Scholars, who often, perhaps, care not what they cost their Parents, or what becoms of their Mony. All the Sermons preached before the Universities, should be printed at the publick charge. Necessary Recreation should be allowed; but Idleness and Libertinism, going out of the Colledge at undue hours, or at any time without Permission, Drunkenness, Fighting, Swearing should be most severely punish'd, and absolutely hindred. Places, in fine, for the bringing up of Persons of Quality, as our Inns of Court, Academies, &c. should be, likewise, so regulated, and inspected, that good Hours, Temperance, and all the Duties of Piety should be exactly observed by all; that those Societies that were intended for the virtuous Education of young Persons, should not be the Nurseries of Wickedness, and the Schools of Debauchery and Irreligion.

Ninthly, Touching the way and manner of providing for the Poor. That should not be by allowing them the liberty of idly spending their Time in begging, but in providing them some Work, and obliging all that are in health and strength, to labour

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for their livelihood; but setting a competent Relief for the poor old Men and Children, the Widows and the Sick, the Lame and the Blind. As for Beggars, it is altogether unjust and unchristian to suffer any. For if they be able to work, but unwilling, it is unjust to let the Society be burdened by them, who far from being Objects of Charity, deserve severe Punishment, and want it to be made to do their duty; if they are able and willing to labour for their living, but have not been brought up in any Calling, or find no Employment, it is most just for the Publick to provide them with, and put them in a way to live honestly, and not let them continue in Want and Idleness; if they can do but little, let them but be made to do that little which they are able; those that have but one Leg, or one Arm, and old Men, and even those that are blind, may do some easie things, and there is no reason they should not do what they can; but those that are disabled to work, and those that are sick, it were most unchristian and barbarous not to maintain them, as we would our selves think it just to be comforted and maintained, if we were in their case. It is then, visibly, horribly shameful to have Beggars in a Common-wealth. It is a sign that there is little Charity and Christianity, little Prudence and Order, or a great deal of Poverty, and absolute inability to make those Provisions that are necessary. This doth not mean that I would have Beggars to be hindred from asking Alms, as long as there is no sufficient Provision made for them. That were the greatest cruelty; it were to keep them, to torment 'em, by starving them by degrees, under colour of relieving them. It is mocking God and Men, to say we take care of our Poor, when we allow six Pence, a Shilling or two Shillings, a Week, to them who have nothing else to depend on. Is that our Charity? Our loving other Men as our selves?

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Our doing to them, what we would they should do to us, if we were in the like case? In good truth, should we think that sufficient, for all the Occasions of Life? Why, then, do we not do justly? We are used to be unjust and partial in most things; therefore it is no wonder it is so here: We think nothing too good for us, and any thing good enough for others. A Merchant, a Nobleman, a rich Cardinal, think abundance of things necessary to their well-being, without which they would account Life a perfect misery. But a poor, honest Artizan, that worketh hard perpetually for the Sociery, they think, is well provided for, if he can get six Pence a day for his maintenance, and that of a Wife and several Children. What should be done, will ye say? I answer, That something of Christianity may appear, or something like Charity, such Constitutions should be made, that those whose living depends upon their labour, might live agreeably and comfortably, as well as they that possess the Lands, and keep the Purse. Which would effectually be, if what I have intimated, under the fifth Head, were established; if all ordinary Trades, that were useful and necessary, were encouraged by the Law, by allotting them good Wages; if the easiest and neatest Works were extraordinarily paid, and reserved for poor Persons of distinguish'd quality, but fallen to decay; and if a plentiful and sufficient Provision were made for all the Poor. Then every Body should be happy. The Rich, and those that have Estates should have the preference, and should be most happy; and yet those that have no Estates should have no reason to complain of their Lot. Fathers and Mothers would see all their Children in a way to live, without danger of misery. None should be miserable, but the breakers of the Laws, and the disturbers of this blessed Harmony. Then should Righteousness and Peace

kiss each other, and Truth and Equity flourish upon Earth. The Rich should not only enjoy the advantage of their present Riches, but the satisfaction and tranquillity arising from the Consideration of having done their Duty, and the comfort of seeing all Men, their Fellow-Creatures, and Fellow-Christians, well provided for; they would be in no fear, that any of theirs should ever want Necessaries, if, thro' any misfortune they came to lose their Estates, being sure of an ample Provision made for their living. The Trades-men and Artificers would have perpetual cause to love and praise the Rich, who gave them plenty, and rendred their life comfortable. Those that were disabled to work, being furnished with all the Things necessary for them, being allowed twelve Pence a day, or whatsoever were suitable to their former Condition, their Deserts, and their present Necessities; the whole Society would partake of the temporal Felicity, *promised* to the practice of *Godliness*, and the Observation of the Precepts of the Gospel, the meanest and poorest Persons being well. Blessed Times! Thrice blessed State, truly agreable to the Design of Christianity! Some will object, that our Saviour saith, That his Kingdom was not to be of this World, and that there should be always poor People. I answer, We shall have always Persons whom we must relieve and take care of; but it doth not follow that we ought not to do it plentifully, in a Christian-manner, and according to Christian-charity. And tho' our Saviour design'd not to Reign and Triumph personally upon Earth, with the Pomp and outward Glory of the Kings of this World, and expressly declared so much to them, that they might be satisfied, there was no reason for them to be jealous of him; yet his meaning was not, that he would not have Men be ruled by his Laws, the Laws of right Reason and Wisdom; indeed he would force no Body,

Body, but by the Motives of Religion; and these are the Measures that true Philosophers take. God's Servants represent the Duties of Religion to all Men; they do not constrain them to observe 'em, but if they will not observe 'em, they'll have nothing to do with them. But you will say, How can a sufficient Provision be made for the Poor, except Adepts actually do it? I answer, Something might be done towards the matter, according to Mens present Ability. Rich Men should not think it below them, to be Overseers for the Poor, and should not trust the Poor's Mony to mean Rogues, who make no conscience of Sacrilege. A Law might be enacted, to hinder all Parish-Meetings from being at all expensive; it being a shame, that the Officers should scast at the Poor's charge, most of whom in the mean time are ready to starve. Means should be thought of, to render it absolutely impossible for Officers to do any wrong; the Boxes and Chests, in which they did take the Collections, and receive the Parishioners Charity, should be of Iron, and carefully locked, like those that are usually carried about for Prisoners; and they should be obliged to give their Accounts very frequently: Those that should be convicted of Sacrilege, should be most exemplarily punished. Then every one would have greater encouragement to part with his Mony, knowing it should be actually put to the use to which he intended it. Dying Persons might be persuaded to leave Legacies to Hospitals and Alms-Houses, and should be exhorted to it, seeing that Charity covereth a multitude of Sins, and that good Works of this kind may therefore be highly available, tho' there be no Purgatory after this life. In fine, if some Shillings in the Pound have been given several Years successively to make War, it would not be impossible, after some time of Prosperity, to give, for one Year, one Shilling in the

the Pound for the Relief of Christ's Members. God, no doubt, expects that Men should do for him what they are able; otherwise, he will do nothing for them. All the Laws therefore that may be made by rich Christians in favour of the poor, he will one day require from them. There are many things still, which there would be great reason I should insist upon; but it being high time to draw to a conclusion, I shall croud together the Summaries of what might remain further to be enlarged, this short Representation being but the Chaos of the *Sophick Constitution*, or of God's Kingdom among Men. Therefore,

Tenthly, Touching Order and Policy in Cities, Buildings, and Commerce; Touching the improving the State and Riches of the Society, preventing unnecessary Expences and Vanities, and reforming all bad Customs as much as possible. If the Adepts received large Presents in the *Free-gift-Office*, mentioned in the fourth Head, I would have half the Masons and Carpenters in the Land listed, under condition of good Wages, to the Service of the Publick, and mixed with the rest of the Soldiers, to whom they should teach their Trades. They should exercise in the Discipline of War one day of the Week, for the Grandeur and Security of the Nation. The other five work-days should be spent in building Churches and Hospitals, making Fortifications on the Frontiers, paving all the High-Ways as they were paved here by the *Romans*, and repairing, and rebuilding Towns and Cities. No Man should be allowed to build a House, except the Ground were his own, or except he purchased it, that he might have the greater encouragement to make the House firm and strong, seeing it should remain to his Family after him; whereas now Houses are built too slightly. I would have Cities and Towns built square, all the Streets straight, broad, and equal; so that there should

should be no Lanes nor Allies, but the Streets should be alike; all the Houses should have Piazza's as you see at *Covent-Garden*, and under those Piazza's should be suffered no Sedans or Chairs to be carried, no Porters to go with their Burdens, no Lackies nor Children to play to disturb and hinder the By-goers, nor small Retailers there to expose their Wares, and stop the Passage, or spoil the Simmetry and Conveniency of the Place; wherefore they should be close by the Pillars: Next the Piazza's, in the Street should be reserved a Walk for the Porters, &c. which Walk should be paved with broad Stones, and fenced with Posts, at an equal distance, against Horses, &c. The middle of the Street should be for Horse-men, Carts, and Coaches: The Streets should be paved with choice, smooth and even Stones, and every House should be obliged to cleanse every day that part of the Street before it to the Kennel, under some Penalty: Cross-way, in the middle, and end of every Street, or about the distance of every hundred Yards, should be built from the Piazza's of one side of the Street, to the Piazza's of the other side, a kind of small Bridge, high enough for Coaches to go under; it should be broad, as the breadth of the Piazza's; it should have fair and large Steps to go up, like the small Bridges over the Channel by *Fleet-street*; and it should be for the conveniency of those that go a Foot, to cross the Street, without being hindred or bespattered by Coaches, and Carts, &c. There should be some By-streets wholly set apart for Coach-houses and Stables, none of which should be suffered to be built in the other Streets. If the square Form caused some intervals between Towns, built by a River-side, and the River, those Plats of Ground should be made beautiful Walks for the Publick; and if the River ran thro' part of the Town, the Houses and Buildings, on both sides the River, should be all  
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along of the same height, and equally magnificent. The Shops should not be deep, but long, built length-way parallel to the Street, that they might be light-som, notwithstanding the Piazza's. All Houses should have a Garden of an equal bigness, belonging to them; that the Air of Towns and Cities should not be choaked, as it is ordinarily. Every one should not have the liberty to live in the Metropolis that would; but that Priviledge should be administred according to the Governor's Direction: All unnecessary Persons should be obliged to remove to some other place. Brew-houses, Glass-houses, Pot-houses, Candle-makers, &c. should be placed at two Miles distance, at least, from Cities and Towns, by the River-side. Wood should be burnt every where, some part of the Year. No Corps should be buried nearer than half a Mile of every Town. There should be common Shores, which every House should be obliged to make use of, to carry off all the Im-mundicities of the Publick. In most Streets there should be publick Houses of Office, which should be kept clean, those that foul'd them being fined; those should be fined also, that should make water in the Streets; that undecency not being to be suffered: A common Sentinel should be set to stand before those Houses, and should be responsible of keeping them neat. No Persons extraordinary frightful and de-formed, should be suffered to go in the Streets, such Objects striking with horror the Beholders, and being dangerous to Women big with Child: If those miserable Persons were not able to maintain themselves, by reason of their Confinement, they should be taken into some Hospital, built for that purpose. These and the like Regulations should be made, if I had Power, as you have supposed; and it may seem indeed strange that most of them have not been made by most Nations of themselves, before now. It will  
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be asked, which way could a sufficient Fund be provided, for so much Expence, as the most part of this would require? I answer, There are several ways, to improve the Riches of the Society, sufficiently for this: First, By granting publick Subsidies and Taxes to that end: Secondly, By the Rich, that were well disposed, their sending, freely, Presents, according to their Abilities, to the Government, for those and the like uses: Thirdly, By dying Men leaving Legacies for the same purpose: Fourthly, By improving Lands to the best advantage: Fifthly, By obliging all Persons to exercise some Calling, or Employment useful to the Society: Sixthly, By hindering all Frauds and Unjustices in Commerce: And Lastly, By preventing all unnecessary Expences and Vanities; and then, evil Customs being reformed as much as possible, God would not fail, on his part, to pour down his Blessings on a Nation so Piously and Christianly disposed. As for improving Lands, it is certain that it might be done to a greater advantage for the Publick than it is, if Parks and Commons, and all uncultivated Grounds were cultivated and husbanded: And, every Body being obliged to concur, to the best of his power, to further the advantage of the Publick, and Laws being made against those, who, following no Occupation or Employment to that end, were idle and unprofitable Members; Men would be incomparably richer than they are, and able to do infinitely more good, and the same Country where the greatest number is miserable, would maintain plentifully double the Inhabitants. Persons that are rich, and have no near Relations, should be exhorted to settle, before they died, their Parks and uncultivated Lands upon the Publick. Houses might be prepared to receive all the Children that Particulars would send, which should be employed all their life in the Publick's Service. The Unjustices and ill  
Ways

ways ordinarily practised in Trading, to the dam-  
nifying of the Society, should be absolutely hindred  
by wholsom Laws, and Chearing, Swearing, and even  
unreasonable overrating in Selling should be punished,  
remembering that light Gains, in Commerce, make  
a heavy Purse. Thus all fit Means should be used  
to render every Man Rich, and make him live  
plentifully and comfortably. All Children should  
be brought up so as to be strong and hardy, and to  
be content with what is sufficient, and is most fit  
to make them vigorous in Body and Mind; for by  
that means, they shall be Richer, with fifty Pounds  
a Year, than they would be with Two Hundred,  
being brought up Delicately and Effeminately,  
thereby making many superfluous Things necessa-  
ry to their Happines; wherefore Parents cannot do  
worse for their Children, nor do any thing more  
Unchristian, than to give them an effeminate Edu-  
cation, because in making many superfluous Things  
necessary to them, by Custom, they oblige them to  
make their Portion too big, and consequently that of  
others too little; they use them to despise, and tread  
under other Men, and to think highly of themselves,  
and imagine that so they fare well themselves, it is no  
matter for others; and then they reduce them to the  
necessity, in case their Estates thro' any accident fail  
them, either to be miserable in the want of their su-  
perinduced Necessaries, or to Damn their Souls to  
obtain those Things by any Means. But if it be ne-  
cessary that Children be used to Temperance and  
Simplicity, and to a busy and laborious Life; there  
is no less necessity, that Men always continue in the  
same Habit of Living. For Moderation, Industry,  
and Charity are always necessary, in order to present  
and future Happines. Men should then, in some  
Measure, bear one another's Burdens; concur, in their  
several Stations, to do the affairs of the Society, care-  
fully

fully and diligently, according to their several Capacities ; and deny themselves those Things which would be prejudicial to the Felicity of the whole Body. Therefore all unnecessary Trades should be abolished, and unnecessary Expenses spared, to be applied to better Purposes. All House Furniture should be plain. There should be no such thing as Fringe, Lace, Embroidery, nor the like ; or, else, those that would have them, should be fined the fourth part of their Revenues. All Playing for Money, by which so much Time is lost, and so many Families are ruined, should be forbidden under severe Penalties, and the Money, proved to have been played, should be confiscated for the use of the Publick. Men should be often exhorted against Delicacies, and excess in Eating and Drinking ; for if too much be allotted for this, there will be too little left for Charity ; besides that it is a Shame to make a God of one's Belly, like Brute-Beasts, which know of no other Pleasures than those of Sensuality. To abolish the use of Tobacco, Snuff, &c. those that were not already used to them should be forbidden them, under the Penalty of large Fines. Men should also be forbidden, under the like Penalties, to make sumptuous Feasts, or to use Treats in Visits ; for by that means, Gluttony and Drunkenness are countenanced and brought into Fashion, and while some Surfeit with Meat and Drink, others are ready to Perish. You will say, Hospitality is a Vertue : I answer, it is not a Vertue to provoke one another to excess, nor to make extraordinary Expenses for the Belly, and thereby put one another out of Power to give sufficient Wages to Workmen, and relief to the helpless : It is mocking God and Men, to call Partiality and Unjustice, Drunkenness and Gluttony a Vertue, or Luxury and Effeminacy no Vice : Invitations and Feastings are scarce ever without excess : But if he that comes, betwixt Meals, to  
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see thee, happens then to be Hungry or a Thirst, thou may'st present to him a piece of Bread, and a draught of Drink, which will suffice if he want it, but there is no necessity thou should'st eat and drink thy self, and needlessly consume what others may want; wherefore, that such uncharitable and injurious Good-Fellowships be prevented, they should be punished by the Laws: True Hospitality should be known to consist in providing for the Destitute and Afflicted, taking care of Children and Widows, the Lame and the Blind, the Poor, the Sick, and old Persons, and being always ready to give Meat and Drink to those that want it. To that end, Temperance and Frugality should be judged to be indispensibly necessary Vertues; Christians therefore should be always Frugal and Temperate, and should not spend the superfluities of their Estates in Feasting and Rioting, as is become so ordinary, instead of employing to the best Advantage of the Publick what they can spare. What more common than to consume at a Wedding what might sufficiently maintain a Family most part of the Year; and, for ordinary People, to Spend at a Christening more than they freely bestow upon the Poor in all their Life? Even at Burials, so much is Spent vainly and needlessly, as would be very advantageous, if put to good uses: Thus, unnecessarily creating to themselves so many occasions of Expences, Men make themselves poor and unable to do any thing for the Publick, they are always on the Rack for Mony, and they, as it were, necessitate themselves to have recourse to evil Ways, to injure and cozen others, and in fine to pawn and ruin their Souls, to supply to their superinduced Wants. Many are brought to Despair by this means; many are thereby affrighted from Marrying, and having any thing to do with the World, seeing it is so hard a matter to live in it. For if they keep not up the old expensive Customs; if there be

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not all the costly and ridiculous Pomp at the Funerals of every one of the Family that goeth out of the World; if there be not Carnivals at Christnings, as well as at Weddings; if the Wife have not finer Cloths and Furniture than her Neighbours; if at every Visit the House be not metamorphosed into an Inn, &c. the Man is despised and affronted, and must look for no rest: If he will comply to all this, he is perpetually tormented with care how to find Mony as fast as it is wanted; he is often in danger of being laid up in Prison, and in fine, he dieth with the Affliction of leaving his Family destitute. This is the mischief of those Expences, which seem innocent in the Eyes of the World; but they should be prevented and hindred by the Fathers of the People. It will be objected, That we read of Saints who have made sumptuous Feasts, and that our Saviour himself assisted at one, in *Cana of Galilee*. I answer, That infallibly our Saviour approved not of Gluttony and Drunkenness, tho' he thought good to be present at that Occasion, to make a Miracle, that his Instructions afterwards might bear a greater weight: He had a regard to the Circumstances of Men; and their Capacities to receive his Doctrine: The World had its Childhood and Infancy, during which many things might be winked at, and many allowances made: But now that the Gospel of Perfection is publicly established, which exhorts us to *sell all*, rather than not make a sufficient Provision for them that want our Assistance; can it be thought licit for any to employ the best part of his Estate to his Luxury, *to eat and drink, and be drunken*, not caring what share others have of the Necessaries and Comforts of Life? That is as little Christian, as it is for rich Men to spend their abundance in keeping a great number of Dogs and Horses. If there were no more Horses and Dogs kept than are absolutely necessary; if it was not only permitted, but enjoined to every one to destroy all wild

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Fowls

Fowls and wild Beasts, as much as possible; there would be more Corn, more Fruit, more Sheep and Cows; and consequently a better Provision for the generality of Men. If this be not regarded, where is Christian Charity? But Men seem to be ignorant both of the Publick Interest, and of the Duties of Charity; for instead of going about to enrich the Publick, and contriving to make every one live easily and plentifully, they take all manner of ways to render themselves incapable of being helpful to others, indulging a Thousand unreasonable Appetites, and sacrificing all they have to their Pleasure and Vanity, so that instead of being Rich and able to do much good, they are always Poor and can scarce supply their own contrived Wants. All those things therefore which are superfluous, and cause unnecessary Expences should be forbidden by expresse Laws. Even excess in Cloths and Apparel should be punishable; and those that should bring up their Children and Families in any Pride or Vanity, should be Fined. Those that would wear Rings or Jewels, long Wigs, and longer Garments than is necessary; and Women that would have Ribbons, high Dress, long Trains, and the like, should be Taxed a considerable part of their Revenues for it. It is the greatest Imprudence and Folly, to put eight Yards of Cloth, for instance, where Four will do; that which is superfluous, and consequently needless, might be employed to some good use; what serves only one Man, might suffice for Two. \* But some will say,

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*Would you be free? 'tis your chief Wish, you say,  
Come on; I'll shew thee, Friend, the certain way:  
If so no Feasts abroad thou lov'st to go,  
Whil'st bounteous God does Bread at home bestow;*

*If thou the goodnest of thy Cloths dost prize  
By thine own Use, and not by others Eyes ;  
If (only safe from Weathers) thou canst Dwell,  
In a small House, but a convenient Shell ;  
If thou without a Sigh, or Golden Wish,  
Canst look upon thy Beechen Bowl and Dish :  
If in thy Mind such Power and Greatness be,  
The Persian King's a Slave compar'd with Thee.*

(Abr. Cowley.)

those Excesses should by no means be hindred ; for by them, only, abundance of Artizans get their Livelihood, who should otherwise Starve. I Answer, the more is the Pity, that in Christian Nations Christians can get their Livelihood by nothing but Excesses and Vanities : This surely should be amended by a People that will be called Christian. Ways should be found, that Artizans might live in following honest Employments, and doing useful Works. All those that exercise necessary Trades, as I have said, should be enabled to get, at least, eighteen Pence, or two Shillings a Day ; and whereas some Persons have not been brought up to laborious Callings, but were used to get their Living easily by the vain Expences of the Rich, the easiest and neatest Works, that are useful to the Society, might, as I have observed, be reserved for them : All the Farms might be abated of a third of their usual Rents, by Law, that many might profitably follow that way of living ; And that Farmers might be enabled to let Labourers, Work-men and Artizans get enough by them : In fine, all Men, of all honest Callings, would thus be rich, and live easily and plentifully, if, at the same time, they were hindered, by Christian and wholsom Laws, to spend their Mony in Vanities and unnecessary Things, and were obliged to maintain their Families plainly and honestly, and to bring up all their Children to some

useful work, by which means, knowing of no superfluous and superinduced Necessaries, they should be Masters of their own Happiness, without slavishly depending on other Men. To object, that the Vanities and unnecessary Expences of Men bring in the Revenue of Governors, were unreasonable, seeing that that might be provided for by better means. If you say, that that is easie in Common-wealths, where the Charges are not so great; I answer, that by the Expedients all along mentioned, Princes and Subjects may live plentifully and happily: And then, supposing that Adept, or the *Free-gift-Office*, were helpful to a Prince, there would be no colour left for that Objection. But if all Men were not to be restrained, by Laws, from Vanities and unnecessary Expences, at least, Ministers, Lawyers, Physicians, Artizans, Soldiers, and ordinary People should. But if those Nations that are called Christian would be Christian indeed, they should make Christian Constitutions, and first of all shew their good Will thereto, by forbidding at least mere Vanities, as powdering and plating the Hair, wearing of Silver or Gold, and the like, expressly spoken against in Scripture. The Teachers of Humility should not suffer themselves to be called Reverend, Venerable or Eminent, Fathers nor Rabbi. Were I an Adept, and to negotiate an Agreement, I would propose this condition, That no Man should be called Lord; for we have one Lord, who is in Heaven. There must be distinctions among Men, it is ordinarily said. Let it be so; there may be the same that are now in use, without giving the Title of Lordship to any Man. A Knight, a Baron, may be called by these Names, in speaking to them, and that with as much respect, as was shewn to a mighty Monarch, when called only by this appellation, O King, Dan. 2. 4. If I was then to negotiate, I would have it to be expressly allowed by



by Law not to use Compliments, and particularly not to pull off the Hat, (seeing that by these Ceremonies so great a respect of Persons has been had, to the humbling and mortifying of the Poor, some of whom have the greatest merit, and deserve the most Respect;) and, especially, to say *Thou* to any Person, seeing we say it to God himself. No Christian should wear Liveries, that making too great a difference between Men, and all Christians professing to be Fellow-Servants to the same Master. Masquerading, and disguising of Men should be punished. And there should be severe Laws made against all obscenity and immodesty. All Women should even be obliged to wear Handkerchiefs close to their Necks, under considerable Penalties. For if we would have a Reformation in the weighty Matters, the lesser Things should not be neglected. This shall suffice to shew you what Conditions I would require.

*Cit.* When that Philosopher comes, who is to come in the Spirit of *Elias*, as your Chymical Books do promise, probably he will thus reform many Things.

*Phil.* So Adepts say; and then, possibly, will be again fulfilled, in this regard, that Saying, That God chuseth the foolish, the weak and base Things of the World, Things which are despised, and even Things which are not, that no Flesh should glory in his Presence, 1 Cor. 1. 27, 28, & 29.

*Cit.* Except God be pleased to intervene, it is to be feared, in the Disposition the generality of Men are in, neither *Elias* nor the Adepts would be welcome to reform the World: Far from it.

*Phil.* When Men come into the other World, my dearest Friend, they will be horribly ashamed of that Disposition. To the just Tribunal of God, then, wise Men will cite them: They will then wish they

had never injured Vertue. O God, thou wilt protect thy People, and bless thine Inheritance! Thou wilt send down Fire from Heaven, and consume thine Enemies! Thou wilt exemplarily punish those that molest thy Servants, and hate thy Name!

*Cit.* As things are now, do you think it actually possible for a Nation publickly to prepare a House for the Adepts, in case there be such Men?

*Phil.* Why not? Do we not find several Patents granted here, openly, to the studiers of this Art, by Henry VI, with the consent of the Parliament, as you may see in a Book of *William Prynne*, called, *Aurum Regina*, p. 131. *Ec. Ex. Rot. Pat. An. 24 H. 6. part 2. m. 14. Ex. Rot. Pat. An. 34 H. 6. m. 7. Per ipsum Regem, Auctoritate Parliamenti?*

*Cit.* Pray, describe particularly how you would have such a House to be built.

*Phil.* That must be at another opportunity, if you please: It is now time for me to take my leave of you.

*Cit.* If there are Adepts in the World, are you not your self one of them?

*Phil.* No, I am no Adept, I assure you; tho' that Question be not to be asked by a good Man, for if it were to be answered by every Body, an Adept could not be hid. As for me, I do not so much as work for the Elixir, and hardly deserve the name of an Artist in the very beginnings of Chymistry. I seek indeed some lesser Remedies, and would be glad to find *Paracelsus* and *Van-Helmont's* Alkahest, and the way to draw Gold out of Silver, and Silver out of Lead, with some profit. But whether I shall ever succeed, God only knows. I have heard of some Men, who pretended to cure most Distempers without the Elixir; and I know some who assert, That Silver contains much more Gold, and Lead much more Silver than is ordinarily believed, and that there is a Way to open those Metals, to make them

them yield what they contain, without which opening, that which is most perfect flieth away with the imperfect.

*Cis.* Before we part, pray tell me what you think of the Duties of Adepts to their Friends and Protectors; for you have not spoken much of that: Don't you esteem that they are obliged to express sensibly their gratitude to them?

*Phil.* No doubt of it; and Adepts know that, better than we: We ought to be willing to leave that wholly to them, and be ready to do them freely all the Service we can; for, to do them the meanest Services, is a greater honour than we deserve, especially if we profess our selves to be their Disciples, and desire to become, one day, Adepts our selves.

*Cis.* What are the chief Duties of those, who desire to become Adepts, or at least the particular Friends of Adepts?

*Phil.* Moderation and Secresie.

*Cis.* That's a little too general.

*Phil.* Well then, as touching Secresie, the studiers of the Art should let no Body, if possible, know that they work, to be sure, nor what they work upon; and then an Adept may hope that they may be able to keep his Counsel.

*Cis.* But what if they want help, and do design to work with some Partners; or if they have a Wife and Children, Brothers and Sisters, or some particular Friends with them?

*Phil.* If they have such a Family, they must either altogether hide from them what they design to do, or else they must bind them by the most sacred Oaths not to be talkative or inquisitive, and if they have some Faith in the Art, to live modestly and moderately, as the Friends of Artists ought to do, and to employ to good and vertuous uses, what shall be given them in case of success: They may express

this Covenant fully in all its Branches, and make them of their Family write and sign it, to oblige them to it, and to put them often in mind of their Engagement. And after all, they should do every thing as secretly as if none of those Measures had been taken; and in case they happened to succeed in any thing, they should not presently let any of their Family know so much, but keep it private as long as possible. For my part, were I in those Circumstances, and had I such a Family, I would observe all that I have said. I would oblige my Wife and Children, my Brothers and Sisters, to go plain as the Quakers, to see no Company but what I liked; to forbear playing at any Game, Dancing, at least with Persons of different Sexes, &c. I would oblige them to keep such hours, in the House, as I thought best; to receive no Visits before two, nor after six of the Clock in the Afternoon, and not to make the Business of Visits to consist in eating and drinking without need; to accustom themselves to instruct their Servants exactly in the Christian Religion, and to take delight in a grave and useful Conversation: I would make them promise, that, in case I succeeded, and gave them a considerable Sum, they should not alter this way of living; they should not use any Ostentation; they should not consume their abundance in keeping a dainty Table; they should not give any Liveries to any Servant; they should educate their Children, and oblige them to live after the same way, bringing them up plainly, without any Vanity and Superfluity, accustoming them to serve others, using them to work and labour, and causing them to learn some Trade, that they might not altogether depend upon their Estate, but might be able, in case of necessity, to live of themselves; they should teach them to fear God, to love other Men as their Fellow-Creatures, and to have always before their Eyes that all Men,  
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in most respects, are equal, without which there can be no Charity: But in the first place I would make them oblige themselves, that they should not enquire, nor seek to know what I did; and in case they happened to perceive and discover the least thing, or any part of it, that they should ever keep it inviolably secret: And, in fine, I would make many useles Operations, and work often upon some wrong Matters, purposedly to blind, and to try them.

*Cit.* But what if you were to work with some Partners?

*Phil.* I would not chuse, for that, young and indiscreet Persons; nor would do like some People, who tell every Body what they design to go upon, because they hope they may be a little helpful to them; these Men, how erroneous soever their Fancies be, are as much guilty as if they had prostituted and made publick the Elixir; for that which they divulge may be the way to make it, for ought they know: They should consider how enormous, and of what fatal consequence is their Guilt, and that they shall be answerable to God for all the Mischiefs that may ensue: They should not forget how ~~much~~ secretie Adepts require. I wish they knew, what I have been told, That an Adept, not long since, addressing himself to a Person in Town, to whom he shewed his Powder, offered to communicate to him the Secret, on no other condition than that he should sacredly promise to chuse to die rather than reveal to any Body the least thing concerning it, about which the other making some difficulties, the Adept left him, and taught him nothing. They might remember what honest and pious *Daulton* did.

*He said, Lord Jesu, blessed Thou be,*

*Methinks I have been too long from Thee.*

*The Sophick Constitution.*

*A Science Thou gavest me with full great charge,  
Which I have kept without out-rage.  
I found no Man yet apt thereto,  
To be mine Heir when I am go :  
Wherefore (sweet Lord) now I am faine  
To resign this Thy Gift to Thee again.*

Norton giveth a reason of this Secrefie:

*—This Science must ever secret be,  
The cause whereof is this as ye may see;  
If one evil Man had hereof all his Will,  
All Christian Peace he might hastily spill;  
And with his Pride, he might pull down  
Rightful Kings and Princes of Renown :  
Wherefore the Sentence of Peril and Jeopardy,  
Upon the Teacher resteth dreadfully.*

Thus we see Sir George Ripley making these Conditions with Edward IV. the which probably were never agreed unto :

*That to your self ye shall keep it full secretly,  
And only it use as may be to God's Pleasure, &c.*

Thomas Charnock had these Terms offered, and imposed upon him by his Master :

*Will you with me to morrow be content,  
Faithfully to receive the blessed Sacrament,  
Upon this Oath that I shall here you give,  
For me Gold ne Silver, as long as you live,  
Neither for love you bear towards your Kin,  
Nor yet to no great Man, Preferment to win ;  
That you disclose the Secret that I shall you teach,  
Neither by Writing, nor by no swift Speech.*

The like Caution should be used with all Partners in the work, in case any were taken, and such Counsels and Exhortations, as those of *Blamfield*, should be often given them, to persuade them to Moderation, and confirm them in all Piety and Vertue.

*Be you Holy therefore, Sober, Honest and Meek,  
Love God and your Neighbour, to the Poor be not  
unkind;*

*Overcome Satan, God's Glory see you seek;  
My Son, be gentle to all Men as a Friend;  
Fatherless and Widow have alway in thy Mind;  
Th' innocent love as Brothers, the wicked eschew;  
Let Falshood and Flattery go, lest thou it rue.  
Devoutly serve God, call daily for his Grace,  
Worship him in Spirit with Heart contrite and pure,  
In no wise let Satan thy Prayers deface:  
Look thou be stedfast in Faith, and trust most sure,  
Lay up Treasure in Heaven which ever shall endure.*

These Words of Isaac Holland, in his *Work of Saturn*, should also be often remembred. If God give you this Stone, look diligently to it, that you keep your self from offending God, that you make not this Stone on Earth to be your Heaven; govern and rule your self to God's Glory and to the Comfort of poor People, that God's Praise may be augmented, to the Defence of the Christian Religion, and to the Relief of poor exil'd Christians. I tell you, My Child, if you use it otherwise, God will leave you here a little while to your own Will, but afterwards he will speedily send a Punishment; either you shall be struck dead, or die by a Fall, or die some other sudden death, and go Body and Soul to Hell, and be damned eternally. And in another place, Do not undertake this Divine Work, if you find your self in deadly Sins, or that your Intent be otherwise than to God's Glory, and to per-  
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form those Things which I taught you before. I tell you truly, you may see the Work, but I am certain you shall never accomplish it, (not enjoy it,) God will order it so, one Disaster or other will happen.

After all, things ought to be so ordered by a skilful Artist, that his Partners or Fellow-Work-men, if he take any, may know little or nothing of the Process, and be bound upon Oath never to work separately from him in this Art, nor to communicate, any manner of ways, to any Person, any thing they shall discover, or shall think to have discovered of his Process, that is, of his manner of working, or of the Materials he worketh upon.

Cis. If there was no such thing as the Philosopher's Stone, as I know not whether there be, yet I find what you have said in this Conversation so useful, that I would have you publish it in the form of a Dialogue: But you must endeavour to express it politely and neatly.

Phil. Those that will not receive profitable Truths, because offered to them, as it were, in earthen Vessels, are not worthy of the Present, no more than one that should refuse a bag full of Diamonds, because the Bag were coarse and ragged. I will never stand to paint and vernish what in it self is excellent.

Cis. I wish you the opportunity of working, and good success, if there be any thing in the Hermetic Philosophy: I believe a very good use might be made of it. Pray, give me the riming, Latin Verses, which you spoke of, the last time we were together.

Phil. *Ille sed qui capiet per hanc rem Honores,  
Antiquos Mores mutabit in meliores.  
Iste cumque venerit, Regnum reformabit,  
Virtutibus & Moribus, & Exemp'um dabit,  
Sempiternum Regibus; Plebs tunc jubilabit,  
Et, mutuo se diligens, laudes Deo dabit.*



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THE  
SUMMARY  
OF SOME  
CONFERENCES  
OF A  
Student in Chymistry  
WITH AN  
ARTIST.

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# Advertisement.

**A**ltho', I confess, I do not believe any part of the Hermetick Philosophy to be infallible, I esteem nevertheless that the following Summary of the Conversations of two Chymists may be acceptable to divers, and may perchance be of some use, tho' it be given but as a Chymical Fiction; because it makes way for the Negotiation of Artists, and shews how it may be managed. It is not impossible that there should be such Men as Adepts; and if there are any, it were extremely to be wished that they might be persuaded to communicate themselves, which is here endeavoured, and the way made plain for it. If there be a reality in any Branch of the Hermetick Art, as possibly there may, the means to attain to the Knowledge thereof is to seek and work for't. It seems that, at least, some good Remedies may be found, if nothing more. Wherefore if Persons that are able did join to that end some part of what they can well spare, it is probable that in time something would be found that might be useful to the Society, if there be any thing in Chymistry. And if a good Entertainment was assured to Adepts by Persons of known Probity, surely they would discover themselves to them, (if there be any such Men in the World,)

## Advertisement.

World,) and become beneficial to their Fellow-Creatures, more than they have been hitherto. It cannot then be impertinent for a Man to dispose his House, so as that it may be acceptable to some Adept. That will be of little prejudice, if there are no Adepts; but if there are such Philosophers as those actually in being, such an Invitation is likely to have its effect, and the advantage of that would be unspeakable. That therefore which would cost little, might be of the greatest benefit in the World, if Faith was publickly promis'd to Adepts, and a Preparation made for their Reception. Which being fair and equal might be crown'd with success and obtain the Divine Blessing, whereas the ways of Violence hitherto design'd by Great Men in such cases, are attended with a curse, and infallibly shall be punished as the greatest Villanies in Hell.

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*Summary of the Conferences.*

*Artist.* I say, it is not only possible to draw Gold out of Silver, and Silver out of Lead with some Profit, but it is more than probable that it may be done by the Method which I imagin. As for the possibility of drawing Silver out of Lead, every common Refiner can testify it, tho' they do it without any Art, and therefore lose the greatest part of the Silver; for this Silver, besides that it is as yet scarce fully perfected and digested, is so intimately united with its Mother, (Lead) a most volatile Body and most unfixed in the Fire, that it necessarily flieth away with it, except it be somewhat more ripened by an artificial Preparation and Composition, and the Pores of the Lead be opened, to facilitate the Separation, before the examen of cupelling or violent melting. And as for drawing Gold out of Silver, (which, it self, is an immature Sol,) *Roger Bacon* tells ye, That the Gold is not brought into it by the Spirits, or any of the Ingredients with which the Silver is prepared, but every kind of Silver hath (at least) one Ounce of Gold in eight Ounces.

*Student.* Granting this, yet the chief difficulty still remains, how to prepare the Silver and Lead a-right, which depends upon Experience; have you ever made any trial of it?

*Art.* Some things may be highly credible and in some measure certain, without an actual Demonstration. Every one hath not the conveniency and means, of making many Experiments. But I have so strong Reasons to believe I am in the right Method, that I esteem it worth any Man's while to try it. They that  
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will be at no pains nor cost, tho' they can afford it, are not like (nor deserve) ever to find any thing.

*Stud.* Will you be pleas'd to shew the Reasons, which you think so credible and certain?

*Art.* That cannot be, without divulging the Secret.

*Stud.* If you entrust me with it, I will assure you it shall go no farther; and in case I find the opportunity to try it, and your Process prove successful, you shall have all reasonable share in the Profits: That's all I can do, and it seems very fair, seeing your self acknowledge you have no experimental Demonstration.

*Art.* I have not told you expressly so much. Time hath been that I had Means and Opportunity to make Chymical Experiments; but if I had made this, I would not be forward to tell it; I only say, That by my Experiments and Study I find it credible, that by a certain Method which I imagin, Gold may be drawn out of Silver, and Silver out of Lead with Profit. But whether or no I know any thing, or may absolutely be mistaken, I do not design to divulge what I think should be kept secret. What assurance have I of your Secrecie; or to what purpose should I communicate to you any of my Thoughts, if you cannot help me in any thing, and if you will be at no charge?

*Stud.* Tho' I cannot do much my self, yet I might find some Friends that should be able, and would be willing to be at some cost, in case of a Reality or high Probability: And as for Secrecie, you may bind me to it by the strongest Ties.

*Art.* Will you sacredly promise, as you will answer, it to Almighty God, to keep the Secret inviolable, and to seek to discover no more than I shall think fit expressly to tell you; will you subscribe to this?

*Stud.* I will; and I do hereby engage my self, before God, that I will not any way reveal any thing that you shall tell me concerning Chymistry.

*Art.*

*Art.* But what Friends are those, whose Ability and Assistance you would make use of; and what Conditions would you make with them?

*Stud.* I would address my self to none but Men of known Probity and Piety, and of sufficient Abilities: And the Conditions I would propose, should, first, be Secresie, on their part, and to make the necessary Advances, and I would assure them a good Interest for their Mony.

*Art.* What do you mean with your Proposal of Secresie; would you tell 'em every thing you knew?

*Stud.* No; but I would require of them not to divulge the Agreement betwixt them and me, for the Reasons which you may suppose.

*Art.* How should you know if they were Men of Vertue and Integrity?

*Stud.* I would address my self to none but those you'd approve of, your self.

*Art.* You should then deal only with such, as instead of taking any Interest for their Mony, would rather make you a Pension, and would be content to bestow upon the Poor what Profit they might expect: But if at the term of two or three Years you were not able to re-imburse them, (in case they were to make considerable Advances,) what should be done?

*Stud.* They might assure to them what I had in the World. But I would not have any Dealings but with those that were able and willing to venture something. There is always hazard and uncertainty in Chymical Affairs, and it cannot be otherwise, unless so many Experiments had been made as amounted to a Demonstration; but before that be arriv'd unto, an ordinary Man is often beggered, so that he cannot do in this business what he would and what another may. It is possible (certainly, notwithstanding all the Abuses that have been made of this Truth,) that one have the right Theory, and yet fail often in small Circumstances, as all

Philosophers say of themselves that they have done, tho' they saw plainly they were in the right Path. An extraordinary Courage, a great deal of Strength, and proportionable Ability in this case is necessary. For my part, I have for some time studied the Writings of Chymists, but have found nothing but expence in that Philosophy, and never yet could hear of an Adept, nor of any that was grown rich by this means.

*Art.* I confess I have been no luckier than you, as to what concerns Adepts and the Elixir or Philosophers Stone. But I make no doubt but that we may get a Competency by drawing Silver out of Lead, and especially Gold out of Silver, if you can but procure us Mony to set us up, to furnish a House and provide other Necessaries, and keep us and some Servants 'till our Preparations be made and we begin to have some Profits, which possibly would be in four or five Months time, or thereabouts. Besides we may probably find out some extraordinary good Remedies, which in time may be very profitable.

*Stud.* I wish things may succeed according to your Expectation. But if you were pleased to give me your Receit, could not I first of all try it in little; or if it cannot be done except we have a whole House and many Conveniencies for the purpose, would it be improper to communicate the Secret to some rich Man that were virtuous and discreet?

*Art.* Go not so fast; you are much too hasty. You don't yet know any thing of the Réceit your self; do not talk already of communicating it. I must tell ye, I never design'd to reveal more than the fourth part of it to you, tho' by the Conversations we have had together since our acquaintance, and the inquiries I have made, I have tried and found you to have discretion and the fear of God, without which you should have been no Friend nor Partner for me; and I will not discover more than so much to any Man, for fear of the worse.

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The World is wicked and unworthy; and Secrets of this nature ought by no means to be prostituted and published. There are few good and deserving Men; two or three of those (when they are well known) may be made choice of, to be entrusted, under the Seal of Secrefie, that one preparing one thing, and another another Ingredient, it be not even in any one's power to divulge the whole Process. But if there be any Gaijs to be made, it were incongruous to make any rich Man partaker of it; for if he be vertuous, he is more than contented with his abundance, and if he be not reasonable, it were unphilosophical to deal with him.

*Stud.* But vertuous, rich Men might be most able to do much good.

*Art.* If they be honest, let 'em do what is incumbent on them; let them enable poor Artists to be beneficial, without seeking to know their Art, which God has not thought fit to commit to them.

*Stud.* After all, supposing you certainly had a way to make some Profits by Chimistry and mixing and purifying of Metals, what danger or mischief could there be to communicate the Receit to several Persons of several Ranks; for if they were never so bad, yet would they not, think you, keep your Secret for their own interest; and if they were good Men, would they not do it out of Conscience and Religion?

*Art.* You talk like a raw Artist and one of no Experience. If they were rich, they would not work themselves, but employ others, and so the order of the World might be destroyed, the Art in a short time being common. If they be good Men, they may be imprudent and not secret enough; How few good Men but would leave the Art to their Families, tho' it ought to be communicated neither for love nor kindred sake! And if they be wicked, it would be a heinous Sin to enrich them by Philosophy, and enable them to commit their Riots, and trample under foot the rest of the World.

*World.* In fine, that the generality of Men are unworthy, is reason enough not to divulge such a Secret. How base and unjust are most Men, who would make no scruple to persecute the Servants and Children of God; and how prophane and impious who would rebel against Heaven and fight against God, to be, in spight of him, masters of his Secrets! But, I remember, you have sometime considered these things and mentioned them; How have you forgotten 'em?

*Stud.* I'm glad to see you are in the same Mind with me; I have the more Hopes of your Chymical Speculations, and think you are even qualified for the Communication of Adepts. But, seeing you will not wholly entrust me with your Process, before we undertook it in the great, could you not, your self, try it in little?

*Art.* It cannot be done in less Time, nor with much less Charge at first, (because of the Rooms, Utensils and other Conveniences that should be necessary) than if we made a greater quantity together: And I need no Experiment to be assured that I am in the right; for I have abundant reason to be confident of that.

*Stud.* If I saw such a probability, I would borrow Money at eight *per Cent.* to provide all Necessaries.

*Art.* Do what you will. I desire nothing in hand. Get but those things which it will be your share to prepare; fit your self to make those Preparations, and furnish a House, where I may have Lodgings and Entertainment about half a year after it is ready, that is, as soon as the Profits begin to be perceived, half of which by Agreement shall belong to me. Let there be a Laboratory, in the House, peculiar to my self, and a spare Room, well furnished, in case some Adept in time will please to come to us; for that is my greatest aim and desire.

*Stud.* 'Tis strange that no Adept will communicate himself. Could not an Adept address himself to the chief Pastors, or the States and supream Governor of a Land? Surely, the anointing would be respected.  
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Something should be tried, to do good to the World. However, could not one communicate himself to some honest private Man, and a vertuous and industrious Artist, such as your self?

*Art.* Hitherto Men have not courted Adepts, nor been civil to them; far from that, they seem to have been under Persecution every where, and in danger of every Body. Therefore we cannot tell what we would do our selves, were we Adepts: Such a one always runs a hazard, when he discovers himself. By length of time, being approved vertuous and secret, and just Dispensers of that which Providence has committed, there may be, perhaps, some hopes. But the generality of Men look upon Adepts as mean Rogues, which do not deserve the least Regard, and whose safe living in the Society, is not worth the being provided for.

*Stud.* The more is the Pity. I do not therefore blame Adepts for being cautious. But I think there may be over-doing in any thing. What hurt can there be to reveal something to one that is known to be honest, and is under the Obligation of Secrecie?

*Art.* True. But every one will be free, and will take his own Time and the fittest Opportunity. I am in the same disposition my self. When I see you have a House ready, and some Conveniences, I shall discover to you more of my Thoughts. Now I'll tell you, and I don't care if all the World know it, that if we do any thing, we may work these Materials: Lead, suppose, 12 *l.* Iron, 1 *l.* Red Copper, 2 *l.* Antimony, 8 *l.* Silver, 2 Ounces; Gold, 1 Ounce; choice, River-Sand, 10 *l.* Sea-Stones, 6 *l.* Vitriol, 2 *l.* Marchassites, 4 *l.* Cinaber, 3 *l.* adding some other things: Something must be used which hath an extraordinary opening Faculty; the Tincture of many Ingredients must be drawn, which can be drawn but in little; you must make good Spirit of Wine and Spirit of Vinegar; you must dry, at a gentle Fire, in a close Vessel, during the  
space

space of four and twenty Hours, something that I shall give you; you must join some Tinctures according to a due Method and Pondus, and then, following my Directions, I believe we shall find some Profit, and, it may be, some good Remedies.

*Stud.* Those Experiments are for the great Men of the World, or those at least who have a considerable Sum of Mony to spare every Year, (two hundred Pounds perhaps) and can calmly hazard it, and be content if nothing come on't, generously venturing that for the good of Mankind, resolving to make a good use of it in case of success, and otherwise being able to sustain the loss, and actually bearing it like Philosophers.

*Art.* Great Men have other things to busie their Heads with, and generally Truth is left destitute and unregarded. 'Tis to be feared it will always be so. Howbeit, by the Entertainment which Adepts Friends find, Adepts may judge what they are to expect: And Wisdom will be justified by her Children, whoever they be. But those that are experienced, are of opinion that the Art requires no very great Sum. All that I desire is, that I may have the opportunity to invite to me, and to entertain and protect some Adept, which I protest, before God and Men, I would do with most inviolable Fidelity. And I conclude with this Profession, That I hold it the greatest madness, as well as the greatest injustice in the World to seek to discover them, to injure them or offer them any violence, and thereby heap Wrath against the day of Wrath; and I esteem it infinitely preferable, either never to possess their Medicinal Treasures, or to obtain the same from them by their good Will, and the divine Grace: In fine, I am verily apt to believe, that by the Means and upon the Conditions I have mention'd, some Adept ere it be long will communicate himself, if Men will publickly promise to protect Adepts, and to maintain them in their full Liberty.

